

"Causes of Unrest among the Women of the Church"

Steps Leading to, and the Action by General Council - March 6, 1929

- I. A special committee was appointed by General Assembly in 1925 to report on the "Unity and Peace of the Church". (See the Minutes of General Assembly 1926, page 70.) This report stated "And lastly, there are many women in the Church who are not satisfied with present administrative conditions. Some of them fear the loss of the organizations through which they have worked so long. Some regard as unjust the lack of representation of women in the Church".
- II. Following the report of the Committee on the "Unity and Peace of the Church", General Council, which is the executive body of General Assembly in 1926 requested Mrs. Bennett and Miss Hodge to prepare a paper on "The Causes of Unrest among the Women of the Church". This paper was presented to General Council in November 1927, and was received with much sympathy and interest by General Council.
- III. The Biennial of 1927 also requested "that further study of causes of ~~various~~ ^{unrest of} Presbyterian women concerning their relationship to the Presbyterian Church be made by the Council of the Women's Committees." (See Findings Biennial Meeting 1927, Point 10), but it was decided that no separate study be made but answers should be given by the report presented to General Council.
- IV. Following this a committee was appointed by General Council composed of Dr. Robert E. Speer, Dr. Mudge, Mrs. Bennett, and Miss Hodge, to plan for a conference of fifteen women from the various parts of the country to meet with General Council in November 1928. There were present fifteen members of General Council, including Miss Hodge (Mrs. Bennett was detained by illness in her family), and the following women:-

Mrs. Charles A. Blinn	Mrs. Fred'k M. Paist	Mrs. David M. Thomas
Miss Ethel Capen	Mrs. H. Norman Perkins	Miss Florence G. Tyler
Mrs. Lincoln M. Coy	Mrs. Charles K. Roys	Miss Blanche Wachob
Mrs. Wm. W. Darby	Mrs. Albert Parker	Mrs. Dan Everett Waid
Mrs. Samuel Hamilton, Jr.	Mrs. Robt. E. Speer	Miss Elizabeth Neely

The conference discussed the implications of the paper and the question as to whether there should be a change of status for the women of the Presbyterian Church. This conference aroused not only great interest but a definite feeling on the part of many members of General Council that the time was ripe for a study of women's ecclesiastical relationship and her place in the work of the Church.

V. The Committee of four referred to above was asked to summarize the results of this conference and to bring such Recommendations to General Council as seemed to express the spirit of the conference. The Committee reported to General Council at its meeting in Philadelphia, March 6th, 1929. The following quotations and recommendations are from that report:-

"The Committee would call the attention of the General Council to the consideration of this question of the place of women in the Church by the General Assembly of 1920. At that Assembly a special committee, of which Dr. S. Hall Young was chairman, presented an extensive report. On the basis of the report of Dr. Young's committee the General Assembly sent down the overture recommended, the effect of which would have been to make women eligible to election to the eldership as well as to the diaconate. 139 Presbyteries voted for the adoption of the overture and 125 against it. Of the Presbyteries which voted, accordingly, the majority favored the overture. 37 Presbyteries, however, did not vote, so that the vote for the overture did not represent the majority of all the Presbyteries and the overture was lost."

Recommendation I. "The removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church. This could be effected very simply by a few comparatively minor changes in the Form of Government." General Council voted to recommend this to General Assembly by a vote of 12 to 6.

General Assembly can decide to do nothing further with it at this time, or it can recommend that this action be sent down to the Presbyteries. If the Assembly takes this latter action, General Council requests that the Presbyteries might ascertain for their information the judgment of all the members of the churches in order that the women themselves might have a voice with regard to these issues so fundamental to the life of the Church, of which the women are members on a basis so far as church membership is concerned of entire equality with men. If this action is adopted by a majority of the Presbyteries it will make women eligible to all offices and positions in the Church.

This is the newest and most critically important thing before church women today; it calls for careful thinking of all church women in its effect on women's work.

Recommendation II. "That this committee be continued, to forward by wise measures the study throughout the Church of the questions involved and of their solution in accordance with the best

interests of the Church and with a view to its largest power." Voted unanimously.

Recommendation III. "That the conference be called composed of (1) the women members of all the Boards, (2) an equal number of women who are associated with the present forms of church service such as the missionary society, and (3) of women who while church women are quite outside of all of the organized services of the women of the Church. It makes the further suggestion that such a conference shall present to General Council the results of its thinking as to the future of the organized work of women in the Presbyterian Church." Voted unanimously.

In presenting this report Dr. Speer remarked that there were two questions about removing women's disabilities. Is it right? Is it expedient? In answer to the first question, he said (1) the Old Testament recognized women generals and prophetesses, (2) Peter in his address on the Day of Pentecost spoke of "your sons and your daughters," (3) that equal rights are granted to women everywhere else, in the State, etc., (4) the Church needs the power of women released for the Church, (5) the churches of Asia are ahead of those of the West.

Some who believe it is right question if it is expedient at this time. They fear that (1) it would turn loose a flood of women in official positions, (2) the men would lay down responsibility (But it has not happened in the Mission Boards), (3) many women would not want to hold office, (4) its bearing on union movements with other Presbyterian groups.

He ended by saying, "If it is right I think we ought to go ahead with it, and trust the Lord."

The Conference above mentioned will meet May 20-21, 1929, in or near St. Paul, Minn. The attendance is limited to those who are officially invited by General Council.

EDITORIAL

SHORT ANSWERS TO GREAT QUESTIONS

XIX. WHAT ARE MIRACLES?

MIRACLES have ever been a storm-center of Christianity. They were attended with disputation and denial when they occurred, and controversy has ever since raged around them. Yet belief in them has not been overthrown, and they stand as a central column in the fabric of our historic faith.

MIRACLES IN RELATION TO NATURAL LAW

The first and fundamental difficulty encountered by miracles is their relation to natural law. All advance in science extends the area of law, and this process has covered the universe and shown that it is a law-saturated system in which no atom ever gets out of place, no star ever shoots a forbidden ray. Miracles at first sight look like "a violation of the laws of nature," and such a phrase was long a theological definition of miracles, and it still sets forth a popular conception of them. The growth and prestige of science have forced an abandonment of this view and led to a reconstruction of the idea of the supernatural. Many definitions have been given of it, but the general idea now held is that a miracle is an event in the physical world not explainable by known physical causes, which manifests a worthy purpose and is to be regarded as a special act of the divine will. Viewed in this light a miracle escapes many of the old objections urged against it. The human will itself can cause events that are analogous to miracles. It can combine and direct physical forces to its own ends, and thus produce events in the physical world that nature itself would never have caused, and such events are of the same kind as miracles. God sustains the same relation to physical forces, only his immanence in them and control over them is more intimate and complete; rather these forces are simply his own will as directed by his thought and thus immediately express his purpose. He can therefore combine and direct these forces to work out his purpose at any point without violating any law. These forces may be viewed as his habits which he can modify when there is a reason for such variation. The immanence of God in his world makes it pliant and plastic at every point to express his purpose, and thus the supernatural is at natural with him as that which is natural with us. This modern philosophic view of the world undermines the old objection to miracles and brings them within the curve of unbroken higher law and love.

THE BACKGROUND OF PURPOSE

The question of the reality of the Biblical miracles thus reduces to one of historic fact. A vital matter in establishing an historic event is its background of purpose. Does it fit into the general framework of history and fulfil a purpose as a key fits into a lock, or does it refuse to match other events and remain a refractory and irrational thing? This general principle bears strongly on the credibility of an event and is often decisive in itself. It is a knife that cuts up by the roots most of the alleged miracles that have infested the history of religion and that still occur in spurious forms of faith. But the supernatural element in Christianity bears

this decisive test. There is a tremendous need and call for miracles in the world. Its harmony with God has been broken by the separating and disorganizing fact of sin, and this fact, while it is not the foundation of religion, is yet the foundation of a redemptive religion. Was there not plainly some need that God should come to man in special manifestation so as to gain his confidence and his love? This is the background of the Incarnation, itself the supreme miracle, and of all the Biblical miracles: they are called for and justified as special acts and means of a redemptive religion.

The miracles of the Bible fit into this general purpose. They are comparatively rare, intervene at the right points and then cease. The idea that the Bible swarms with miracles is a mistake: they are few in number, even when they are thickest as in the life of Jesus. Miracles did not drip from his fingers, but he used them sparingly and reluctantly. The character of these miracles also is in keeping with their divine origin and purpose. They are never mere wonders or spectacular events, but are dignified and sober. They are essential illustrations and parts of his teaching. Each miracle is wrought for a definite purpose and this is illustrative of his teaching and mission. He feeds the multitude, not simply to appease their hunger, but also and chiefly to lead them to the Bread of Life. The two great miracles by which he effected a unique entrance into and exit from our life are buttresses upon which rest his divinity and work. His miracles are not all of equal significance and value, and the resurrection has ever been regarded as the central column that sustains his divinity and makes belief in his other miracles easy.

ARE THE MIRACLES OF CHRIST ESSENTIAL TO CHRISTIANITY?

The question whether the miracles of Christ are necessary to his divine character and mission and whether belief in them is essential to Christianity is one that is constantly pressing upon us and is growing more urgent. The tendency to abandon miracles and hold to the divine character and work of Christ appears to be growing. But the Christian church catholic has never been moved by this tendency and stands immovably upon the rock of the resurrection of Christ, which carries with it the general structure of the supernatural in his person and work. Christ himself unmistakably claimed to have and to exercise miraculous power, and we cannot reject this claim and yet keep our faith in him; and if we take the miracles out of his life and out of the gospels the Bible as a whole will be so perforated and torn to pieces and rendered meaningless that it could not hold its place in our faith. Such portions of the general Christian community as have abandoned the miracles cannot stop at this point and go on to cut loose from the whole historical substance and meaning of Christianity and they sink into a relatively insignificant factor in Christian faith and life. Christianity itself would certainly in time be shorn of its meaning and power, if it were emasculated of its supernatural skeleton and spinal column and be reduced to the impotence of a natural religion and ethical cult, and in time would be blown away as dust in the winds of the centuries.

Next Week—What Is the Bible?

EDITORIAL NOTES

And Now Come the Women!

It is just one thing after another in the Presbyterian Church. Princeton Seminary is about to disappear from the center of the stage and now come the women, stepping at one stride into the spotlight, and we are in for a time with them. It is hard to do with them, but it is harder still to do without them. The General Council at its meeting last week prepared an overture to be sent to the next Assembly that almost with a single stroke of the pen works a revolution in our church. The significant change in our Form of Government would make it read: "The ordinary and perpetual officers in the church, who may be of either sex, are bishops or pastors; the representatives of the people, usually styled ruling elders; and deacons." "Of either sex" is the revolutionary addition, putting men and women on equality including eligibility for office. A similar effort to open the office of eldership to women in 1920 failed, but time has passed and now the effort will be to open both the ministry and eldership and all the offices of the church to women. And why not? Are not women people? Do they not have souls and feel they not winter's cold and summer's heat? Did not Christ die for them equally with men? And were not women admitted to church offices in both the Old and the New Testaments? And who set up this distinction and bar excluding women from these offices? Is not Christianity democratic in spirit so that in Christ "there is neither male nor female"? And is it not the boast and pride of the Presbyterian Church that it is a democratic church? Do not women now sit on our Boards and other agencies? Are they not active in every individual church so that hardly any congregation could go on with its work or even survive without their active cooperation? What pastor would dare propose to exclude them from activity in his congregation? And do not women now have all civil rights and sit in the House of Representatives and in the Senate in our federal government and do they not serve as governors of states and as mayors of cities and as sheriffs? How long shall the children of this world be wiser than the children of light? No doubt this overture will meet with opposition, but on what grounds? On any scriptural grounds? Will it be opposed by preachers because they fear the competition of women in the pulpit? Are they also afraid that presently women will sit in the Moderator's chair and thereby reduce their chance at that coveted place? There will be reasons in plenty urged against it, but these reasons are mostly prejudices and traditional ones at that. They will mostly be the last dying breaths and expiring sparks of the ancient subjection and servitude of woman to man, but the brains are out of them and it is time that when the brains are out the thing should die. We are not very hopeful of the success of this movement at this time, but there is time in plenty yet to come and we doubt not woman will yet stand in the Presbyterian Church on an equality with man. "The Lord giveth the word: the women that publish it are a great host."

A Committee of One Hundred Women

The Council was not unanimous in sending this overture to the Assembly this year, but according to reports the action was recommended unanimously by a committee consisting of Dr. Robert E. Speer, Miss Margaret E. Hodge, Mrs. Fred S. Bennett, and Stated Clerk Lewis S. Mudge, and they further recommended that Moderator Hugh K. Walker appoint a committee of one hundred representative women to meet in connection with the Assembly at St. Paul. Of course, such a committee will have no official standing and authority, but it will have a very great moral influence. Two wom-

en at the head of the movement are Miss Hodge and Mrs. Bennett. There is nothing wrong with Miss Hodge's historic name in the Presbyterian Church and she is quoted as saying that she has "been working for more than a decade for the same recognition of women by the church that has been accorded by the State by the passage of the suffrage amendment." Mrs. Fred S. Bennett is also about as well known in the Presbyterian Church as any man in it and no more eloquent speaker ever addresses our General Assembly. No doubt many a man who is dreaming of the Moderator's chair even now trembles at the mention of her name as a very dangerous rival. Both of these women are corresponding members of the General Council and are members of our two mission boards and Mrs. Bennett is the author of a pamphlet on "Causes of Unrest Among the Women of the Church." They are not only coming women in the general councils and the work of the church, but they have already arrived and are much in evidence. One hundred prominent women will confront the coming Assembly and without any authority they will yet be heard and will make a profound impression. They are coming, Fathers and Brethren, many hundred thousand strong, and it would be well to meet them graciously and let prospective candidates for good pulpits and Moderatorial chairs hasten to make friends with them while the opportunity is good. Beside every man in the recent Republican and Democratic National Conventions sat a woman as an alternate and many women were principals in both conventions. Equality of men and women is the right and victory of our day almost all along the line, and we hope the Presbyterian Church will take its place at the head of the procession among our churches. "Eventually, why not now?"

A Breach of Privacy and Propriety

The editor of The Presbyterian, who is also a director of Princeton Seminary, in his issue of last week commits an astounding breach of privacy and propriety in an editorial extending to thirteen pages in which he goes over the whole trouble and report of the Committee of Eleven in connection with Princeton. This not only disregards the request of the Assembly at Tulsa that there be no such discussion in our weekly papers during the year, but it also flies in the face of his own board which is now endeavoring to carry out the mandate of the Assembly to effect peace. The directors are negotiating with the trustees a plan of peace which the editor of The Presbyterian is opposing, and he now takes the matter out of the privacy of his board into public discussion, thus kindling a fire behind the backs of his fellow directors and possibly wrecking the whole business of reaching agreement, and it looks as though this were his aim and motive in his broadside which he is sending to all our ministers and elders. The editor expends most of his space in opposing the report of the Committee of Eleven, which is now supposed to be in abeyance until it is seen whether a basis of peace can be arranged, thus reviving this report and bringing it before the coming Assembly with more power behind it than ever before. This paper has scrupulously refrained from referring to the Princeton matter since the last Assembly out of respect for the request of the Assembly and also because we thought it right and fair that the directors and trustees of Princeton should be allowed to negotiate peace among themselves in confidential privacy, undisturbed by public partisan discussion. In spite of this breach of this privacy we still hope that the boards at Princeton may be able to reach and report at the next Assembly an agreement that will bring peace to the seminary and satisfaction to the church.

The Place of Women in the Church

By Robert E. Spcer, D.D.

WITH regard to the place of women in the Church or any other issue that may arise in the life and work of the Church, there is only one question that need ever concern us, namely, What is right? It does not matter what our personal prejudices or preferences may be. If a certain course of action is right, that is the end of it. There is always and only one thing for us to do and that is to do right.

What is right in the matter of the place of women in the Church? Is it right or wrong that they should be given full liberty of service and full equality of status and opportunity? Is it right or wrong that there should be discrimination of sex in the life and work of the Church?

Old Testament Recognition

The Old Testament unquestionably recognized the validity of women's participation in the offices of the Jewish Church. Miriam was a prophetess. She and other women shared in the work of building and furnishing the tabernacle. Seven centuries later Micah names her as one of those by whom God had brought His people out of Egypt. Deborah was a judge of Israel on exactly the same basis with Gideon and Ehud.

The office of prophetess is recognized again and again. Huldah the prophetess identified the sacred record (II Kings 22:14). Women as publishers of the word of the Lord are recognized and welcomed (Psa. 68:11). Their equal rights are indicated and not less their right to service. They took their share in rebuilding the walls of Jerusalem (Neh. 3:12).

In a remarkable Bible study published forty years ago, Dr. George P. Hays sums up the Old Testament principle with which the Christian Church in the New Testament began in these words: "Whatever may be true about women speaking now, it is absolutely certain it was not wrong down to the Apostles' day. If, in the New Testament, woman is not allowed to do what the providence of God and the call of his people seem to indicate, then we have found one point in sharp distinction from all others, where the New Testament is narrower, more restricted and more in bondage than the Old Testament. The general theory has been that, with the coming in of the New Testament, old burdens were taken off, and liberality and enlargement granted to the Church. On this principle its friends defend infant baptism. On this principle of enlargement the gospel is shown to be sent to the Gentiles. Whatever, therefore, may have been the actual frame of mind in which the New Testament converts from the Jewish Church entered upon their work, Scripture gives no reason to believe that they would for a moment think woman was not at liberty to speak whenever God bade her, and the people were willing to hear her."

New Testament Teaching

Did the New Testament renounce or reject this principle? Assuredly not in the Gospels. The gospel story begins with the ministry of women, Mary and Elizabeth and Anna, whom the evangelists specifically call a prophetess (Luke 2:36). Women went about with Jesus as His disciples and shared in His ministry. It is an old observation that they were last at His cross and first at His tomb and that to a woman He appeared first after his resurrection and made her the first messenger of the full gospel. Women were among those to whom He gave the command to preach the gospel to the whole world and they shared in the experience of Pentecost. The clear record explicitly forbids the restriction of the meaning and authority of Pentecost to men. It was the beginning of a new day when men and women both were to be of the Christian priesthood and to fulfill the highest Christian office of prophecy: "But this is that which hath been spoken by the prophet Joel: And it shall be in the last day,

saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy."

After Pentecost were the doors open for the service of women in the New Testament Church or were women estopped from the ministry of prophecy and teaching? Assuredly the evidence is clear. It is explicitly stated that the four daughters of Philip the Evangelist prophesied (Acts 21:9). And there is no more interesting or significant character among all of Paul's helpers than Priscilla who taught the way of God to the eloquent Apollos and who shared with her husband or whose husband shared with her in a common work. There were women who had churches in their houses (Rom. 16:5; Col. 4:15). And Paul names at least seven women in the last chapter of the Epistle to the Romans with no intimation whatever of any difference of status between them and men.

It may be said that there were far more men than women engaged in the work of the Church both in the Old and in the New dispensation. That would seem to be true. But perhaps the women worked with less publicity. And no doubt if all functions in the Church today were open to women there would still be as in the Bible a large preponderance of men. The nature of the work would lead to this result, just as it led to the selection of men alone as Apostles. But the essential point is very simple. There is nothing in the Bible to warrant a discrimination against women as women or their exclusion as a sex from any work of God in His Church.

Paul's Position

But it is replied that St. Paul expressly advised otherwise in I Cor. 14:34, 35 and I Tim. 2:11, 12. Now it is notable that these are the only two passages in the whole Bible that can be cited as apparently adverse to the position which is here set forth—four verses, it has been pointed out, out of 31,173 verses in the Bible. And there are scores, if not hundreds of verses sustaining our position. Surely the only right rule of interpretation of these four verses is the rule that "whatever we may elsewhere find in Scripture as allowed to be within the privileges of womanhood, can not be forbidden here." Furthermore, if these passages are not to be reasonably interpreted but are to be pressed as mechanical and literalistic laws, then women must stop teaching Sunday school classes; they must give up their missionary societies, and those who have gone out as home and foreign missionaries must be recalled and silenced. If those who rest their case against the equal rights of women in our churches on these two passages are not prepared to accept all the consequences of their contention, then they may not be allowed to contend at all on the strength of the supposed authority of St. Paul. As a matter of fact, all that is reproved in these passages is "a disorderly and immodest speaking on the part of women in the midst of communities where such speaking was by public sentiment looked upon as savoring of impurity."

Dr. George P. Hays's Unanswerable Logic

If any one has any doubt as to the real meaning of these two passages or as to the teaching of the Scriptures on the whole subject he should read the old pamphlet by Dr. George P. Hays from which I have quoted. There with whimsical good sense and unanswerable logic and exegesis the truth is set forth as to the real consistency of the Bible and as to its heavenly doctrine of the rights of all, men and women

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Dr. Kerr's Radio Pulpit

WORDS WE WOULD LIKE TO UNDERLINE

Sunday Afternoon, April 14, 1929—Broadcast by KDKA.
Shadyside Presbyterian Church, Pittsburgh.

Fifteenth Anniversary of the Pitkin Club.

Scripture Lesson—Matthew 12:22-27.

Text: "The ear trieth words as the palate tasteth food."

Job, 34:3.

It was a young man who uttered this pleasing eulogy upon the virtue and value of words. This young man Elihu represented the college man of his generation. He relegated old age to the back seat. He suggested that age had nothing to contribute to any modern problem and that if his hearers would only listen he would give them wisdom. It was characteristic of him as a young man that he had confidence in himself. He believed he had words worth speaking and that they would be winged with magic power. "The ear," he said, "trieth words as the palate tasteth food." There are words, he said, that taste good just as there is food that tastes good.

I.

We can tell what any age is thinking about by the words which it most frequently uses. The early church talked a great deal about the word "power" for it was thinking in terms of the mysterious dynamic of the spirit that had overturned the world. The period of the Reformation talked much about the word "faith" for it was thinking in terms of man's failure and God's sufficiency. Great eras have been swayed by great words. We think of the words "liberty," "fraternity," "equality" and the work they have done in the world. It would be interesting to gather up the words on the lips of our generation and especially on the lips of our youth. Recently the president of one of our girls' colleges, speaking of college students and their modes of thought, stated that they were being influenced in their thinking by the constant dinning in their ears of a new vocabulary. This new vocabulary reiterates and repeats phrases such as these: "develop your personality," "make the most of yourself," "don't inhibit yourself," "avoid what you dislike," "express yourself in your own way," "you can succeed by doing only the things you like." These phrases repeat the same thought. They repeat the thought that all that is needed to give us a new world is self-expression and it is easy to see why we have the sort of life we are having if you will follow out the philosophy of that vocabulary; for one may express his low self as well as his higher self. The drunkard, libertine, the bandit, the secularist, the sexualist can express themselves. They can all refuse to inhibit themselves. They can all cast off restraint and justify their conduct by an appeal to the low in self-expression.

II.

If we turn to the language of our Lord we discover that he had what we would call a limited vocabulary. Certain words were constantly on his lips. A few words are everywhere underlined, underscored, emphasized. They are simple, plain words, worn smooth with much use. One could easily make a selection of those words by even a superficial reading of the gospels. It would be easy to mention a score or more of the words which Jesus underlined, but I have time for only two or three.

Jesus was constantly talking about the SOUL. He was thrusting that word into strange situations. He told men how to find rest unto their souls, assuming that this was the Holy Grail for which all men were seeking. When his disciples raised their heads in fear, sensing the danger of persecution and perhaps death, he said: "Fear not those who kill the body but are not able to kill the soul." When asked for the first great commandment he answered: "Thou shalt love the Lord thy God with all thy soul." He told the story

of a rich capitalist who had a perfectly satisfactory philosophy of life. This man said to himself "Soul, take thine ease," but Jesus went on to tell how that very night the wings of the Angel of Death beat over his bed and he heard the summons "This night thy soul shall be required of thee." When he talked about things, about real estate and possessions and worldliness, he asked the unanswerable question: "What shall a man give in exchange for his soul?"

Soul, I know, is an old-fashioned word. Today we speak about personality. Jesus used it as synonymous with life, with life in its deepest sense. "He that findeth his soul—his life—shall lose it. And he that loseth his soul—his life—for my sake—shall find it." I wish that in every college class room where every professor and student might see it there could hang the motto: "Thy soul shall be required of thee." I think it would be good for the students and especially for the professors to read that motto before every lecture period.

One of the old writers once said: "Two things a master commits to his servants; namely, the child and the child's clothes. It will be a poor excuse for the servant to say when the master returns, 'Sire, here are all the child's clothes neat and clean—but the child is lost.'" And I would like to say to any teacher or professor or student that at the end of life's day it will be a poor excuse to give God if anyone is compelled to say: "Lord, here are the soul's clothes; here is its wealth, its culture, and its fine linen—but the soul is lost."

During the great war, when young men were giving their lives all over the world for love of liberty, three men sat together in the quiet of a late evening in New York City. They were Joseph H. Choate, Arthur Balfour and Henri Bergson. If you had listened you would have heard these three men, the greatest among men, talking together quietly and you would have heard them talking not about the war but about the soul and its immortality. That was, for them, the pre-eminent issue. I would have you underline that word—think about it. Do not let any crowding in of any new vocabulary crowd that word out of your thinking. Keep turning Jesus' question over in your mind: "What shall a man give in exchange for his soul?"

III.

A second word frequently on the lips of Jesus is the expression "The will of God." Jesus talked as if his life was in servitude to another. His will was not his own. He was not free to express himself, so to speak. He was not a free lance. His will was under bond to God. Listen to the way he speaks about himself and his way of life: "My meat is to do the will of him that sent me, and to accomplish his work." "I seek not mine own will but the will of him that sent me." "I am come down from heaven not to do mine own will but the will of him that sent me." In his prayer in the Upper Room he said: "I have finished the work thou hast given me to do." In the garden of Gethsemane when his soul was on fire he said: "Nevertheless not my will but thine be done." Jesus was not aiming after self-expression but after obedience to the will of God and not even the crown of thorns nor the agony of the cross on Calvary could divert him from his purpose.

There is confusion in the minds of young people today in regard to moral authority and ethical standards. The teaching which emphasizes the partial truth that our moral standards are determined by the group in which we move, has robbed life of poise and of conviction. We need to underline the words duty, responsibility, obligation, the will of God. The customs which frequently control conduct are, on the whole, worthy but if one surrenders to every custom one

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Prayer Meeting

By Kinley McMillan

May 1.—Known By Their Fruits.—Matt. 7:15-23.

Deeds come from ideas. The kind of ideal that is nourished in the heart determines what it is that hands will perform. The seed sown settles what the harvest will be that is reaped. No one who would have a good character can slight motives. Theory decides practice.

But what is good seed, right motive, noble ideals, worthwhile theory, correct doctrine? The kind which brings forth fine fruits. If the conception predetermines the result, then the result fixes the fact whether the conception was worthy.

I judge of a blue print by the building. All that goes on within is for the sake of what is accomplished without. When we work forward from the theory we may oftentimes be disappointed, unless we also work backward from the result and so check up on the theory.

The Fruit is the Main Matter. Unless we get the desired fruit it is all for naught. Unless the fruit commend the seed and the stem we shall need to dig up and burn. "Why cumbereth it the ground?" We must be ruthless on roots that do not produce, and produce profitable fruits.

A "prophet" is one who says that he speaks for God. How are we to know whether the claim is real? Whether it be a true or a false prophet? This is not merely a modern question; it is as old as prophets. Jesus tells us not to judge from what seems, the clothes, the claims. "Wolves," Jesus says, "may wear sheep's clothing." Position, influence, name, these things may be in vain. The thing to look for is a good life. Does the prophet live in love, or does he bite and tear and devour? Has he a mission of sympathy and sacrifice or of criticism that is harsh and cruel?

"Many," Jesus assures us, will prophesy in his name, whom he will not recognize as representing him. "Many" will claim to have done wonderful works in his name and Jesus says that he "never knew them."

He who is in the confidence of Jesus always has a keen sense of right and wrong. He dwells in his thoughts on the things that are true, honest, just, pure, lovely and of good report, upon all that has excellence and merit, out of such thoughts attractive deeds grow and ripen. As beautiful pink blossoms become luscious peaches, so ardent desires turn into kindly actions, helpful services, approved practices. A weary world is refreshed. The forgotten are encouraged, the dismayed heartened. A wilderness becomes a garden. Eden is opened and Paradise beckons. Life is made abundant. Men rejoice and God is glorified.

In a church devoted to the testimony of the Apostles, to brotherly love, to adoring worship and to fervent prayer, we have the conditions in which God's power works.

Christian Endeavor

By George William Brown

April 28.—"The Triumphs of the Bible On Mission Fields."
Romans 1:16-17; I Corinthians 1:17-21.

Several years ago there was held in Washington, D. C., a foreign missions convention at which leaders of many denominations in Canada and the United States were present. Outstanding missionaries spoke on the great enterprise of missions with great effect. Among the addresses of deep interest was that of the Rev. E. H. Richards, D.D., who had seen 45 years of service in Africa. Some of the triumphs of the Bible in Africa he listed as follows:

Indescribably vicious slavery existed in Central Africa and up and down the coast when Dr. Richards went out to Africa. "A few Arabs would charge down upon a town, kill off all the old men who could 'do nothing but eat' and carry off to the coast all others, young and old, to be sold into Arab slavery and exported into Arabia and Persia. This Arab slavery was the sorest sore that Africa ever saw. Late in the seventies the Christian people of England raised \$5,000,000 and bought every slave under the Arabian, Portuguese, Boer and other powers in Africa. The Bible in Christian England freed the continent of Africa from hideous slavery."

Dr. Richards mentioned the liquor traffic as one of Africa's greatest curses. "It is the Christian nations of the earth who have driven rum from two-thirds of the continent of Africa. England was first. Later came Portugal, and then the Congo Free State; and the other nations must come to the same conclusion or they can never do business with the Ethiopian."

A third curse of Africa which the Bible has been instrumental in helping to remove is individuality. "The native government was of tribal disposition. Everything belonged to the tribe; nothing to the individual. They seldom use the singular form of the personal pronoun. It is 'ours'—'our' this and 'our' that. With a system like that where no one can own anything in the tribe, and where every tribe is opposed to every other tribe, it has been impossible for them to unite to protect themselves from their enemies. But the Bible governments have taken away this power of life and death, and the native individual has a right to be an individual. He is protected and has a reasonable chance to exist. Christianity did that."

The saddest and greatest of curses which has overshadowed Africa is polygamy. "Our chiefs have many wives. In a small village he may have 20. In a village of 500 people he would probably have 50 wives." Under such conditions happiness is impossible nor can a wholesome and moral atmosphere exist. "But the Bible has come," exclaimed Dr. Richards. "Every missionary agency is doing all in its power to suppress polygamy. It is now very considerably checked, and we think the day is in sight when it will die a natural death."

INVICTUS

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

—William Ernest Henley.

THE PLACE OF WOMEN IN THE CHURCH

(Continued from page 12)

alike, in the Church, which is the body of Him in whom there can be neither Jew nor Greek, neither bond nor free, no male and female, because all are one in Christ Jesus (Gal. 3:28).

Here is the great charter of human equality. Here we are beyond all question of documents and precedents, at the very foundation of spiritual principle deep in the purpose of God in Christ. Here is ultimate authority. And here is no warrant for discrimination on any ground whatever but capacity for service, regardless of sex. And there is no ground either in Scripture or in reason for the view that man's "functions" include such service in the Church and that woman's "functions" do not. Whatever men and women can do to serve God and man, to make Christ known and to establish the Kingdom of God, they have a right and a duty to do.

And it would be a strange and anomalous thing to deny equality in the Church which is the very fountain of the principle of equality. It is Christ who has made woman free and equal. Is she to be allowed this freedom and equality everywhere else and denied it in the Church where freedom and equality have their origin and their true home?

The Christian Churches on the foreign mission field, growing up amid the non-Christian religions and made up of men and women who have come out of these religions, are apprehending the measure of the gospel better than we. These women have been emancipated by Christ. They owe to Him their sense of personality and of human worth, of liberty, their right to all that is the right of men, the joy of equal opportunity of worship and work, of character and action, in the Church and in human life. Are they not also the children of God and dowered with all the rights and privileges of His children? God shuts no doors to His daughters which He opens to His sons.

The Church needs today all that women can bring into it. If there are women who as elders, evangelists or as ordained ministers can serve the Church better than the men to whom otherwise the Church would be confined, the Church ought to be free to command their service. There will be such women. Probably there will not be as many as the Church needs. The fear that if the whole work of the Church is opened to

women they will crowd out men so that men will withdraw from the work and leave it to women, is a groundless fear. The diaconate has long been open to women and there are useful women deacons, but they are too few. It is to be feared that the women will be too few in other positions. But even so, there will be a great gain in making men and women equal. The door will be fully open to all that women can give and do. And the reproach of the past that the Church alone denies to women the principle of Christianity which has gone out from the Church over all the rest of life will be once and for all removed. We shall have done right and that is all that we need to do.

But some say that it is inexpedient or premature. It is not inexpedient to do what is right. And it is not premature to do late what through the influence of Christ has been already done in realm after realm of life and what only now we are coming so tardily to do in Christ's own body, the Church.

"THOSE RESTLESS WOMEN"

(Continued from page 13)

ity on one side which presuppose for many the rightness of the status quo, and an honest search for truth coupled with an open mind. Every member of General Assembly, every presbyter in the church will bear a heavy responsibility for honesty of approach to this recommendation: and not only these official vote-casters bear responsibility—back of them the men and women of the church are concerned, that prejudices shall not masquerade as convictions, that the best interests of the church and the kingdom shall decide this matter and not the clamorings of any group on either side of the issue. May all have the fine integrity of that distinguished clergyman who publicly announced that after hearing the statement of the women's case he took his Bible and his prejudices and compared them carefully, coming from his study with the strong conviction that there was no scriptural reason against sex equality in the church, that only the question of expediency remained to trouble him.

"The revolution was in the minds of the people" is as true today as when John Adams wrote to Thomas Jefferson more than a century ago. What is the mind of the church today on this important matter?

Before the present recommendations were thought of the committee of two

women wrote in their report, "But one may ask, with justifiable bewilderment, what are the specific things which women wish in the church that they do not now have. It would be difficult and futile to attempt to define these. Few wish any specific opportunity. What they do wish is the removal of inhibitions which constantly remind them that they are not considered intellectually or spiritually equal to responsibilities within the church. Most ask for no one thing, only that—they may take their place wherever and however their abilities and the need of the church may call."

The Mind of the Church Must Be Known

Today's queries are inevitable: they are not academically evolved. They come from a half-century of education and opportunity; they had their inception in the establishment of high schools and colleges for women, in their new economic status, in their civic recognition. They may be answered by the church negatively, but if so it should be with calmness and with reasoned logic and not with prejudiced rancor. Thus and thus only shall there be a decision which shall make for "peace and unity" in the church.

"The minds of the people" have been moving for years: on our desk there lie significant letters. The mind of the church must be known, but above all the mind of Christ must be sought in prayer and meditation. "I will pray with the spirit, and I will pray with understanding also."

DR. KERR'S RADIO PULPIT

(Continued from page 11)

loses his moral liberty. To follow along with the campus crowd because "everybody does it" is to slip back instead of reaching out. Wherever life is weak and flabby, in youth or age, it is because of a refusal to speak and write in terms of moral responsibility and the will of God. The great advances in moral achievement have come about because some individual dared to break with custom and separate from his group. We hear echoes reverberating still after 300 centuries have passed of three young men who said to the king who held their lives in the hollow of his hand: "We have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden images thou hast set up."

It was in the days when President Roosevelt and Chief Justice Taft called each other by their first names. In a cabinet meeting one day a discussion had been carried on with no conclusion. Suddenly Mr. Roosevelt turned to Mr. Taft, who had kept silence throughout the debate, and said: "Will, what do you think?" Mr. Taft replied quietly: "It's right, isn't it?" "Yes," said the President. "Well, then, do it," said his friend. Let us underline the words that speak in terms of righteousness, of duty, of responsibility, of the will of God which Dante identified with our peace.

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MAR 18 1929

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Doubleday, Doran & Company, Inc. Garden City, N. Y.

Women are granted the right of ordination in only 43 of the 114 leading Protestant denominations in the United States, according to a carefully compiled report contained in a book called Women and the Ministry, published this week by Doubleday, Doran and Company, New York. The report is a tabulation of the exact lay and clerical status of women made by Miss Elizabeth Wilson, under the direction of the Federal Council of Churches in America. It offers, in addition to the American figures, a summary of the English situation and presents a spirited argument by Canon Charles E. Raven of the Church of England for the ordination of women in his communion. His argument has already found a resonant echo in an editorial in The Churchman, leading Anglican periodical of this country, which pleads in its 125th anniversary number for the immediate recognition of the place of women in orders. And a proposal has been adopted by the Presbyterian General Council now in session in Philadelphia to give women equal rights in the Presbyterian Church in the United States. Denominations in which the ordination of women is not permitted include the various Lutheran bodies, the Methodist Church of both the north and south, the Southern Baptists and the Episcopalians.

M. E. Hodge

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

APR 9 - 1929

MEMORANDUM April 6, 1929. (Dictated April 2)

FROM Miss Hodge

TO Mr. Speer

Thank you for letting Mrs. Bennett and me see your article for the Biennial. We have both read it with interest and I am returning it to you. We have divided our subjects so that I think they are quite different from the line which you have taken. Mrs. Bennett has sent you a copy of hers and I attach copy of mine.

MEH:M

Enclosures

The Place of Women in the Church.

With regard to the place of women in the Church or any other issue that may ~~arise~~ arise in the life and work of the Church there is only one question that need ever concern us, namely, What is right? It does not matter what our personal prejudices or preferences may be. If a certain course of action is right that is the end of it. There is ^{always and} only one thing for us to do and that is to do right.

What is right in the matter of the place of women in the Church? Is it right or wrong that they should be given full liberty of service and full equality of status and opportunity? Is it right or wrong that there should be discrimination of sex in the life and work of the Church?

The Old Testament unquestionably recognized the validity of women's participation in ~~the~~ the offices of the Jewish Church. Miriam was a prophetess. She and other women shared in the work of building and furnishing the tabernacle. Seven centuries later Micah names her as one of those by whom God had brought His people out of Egypt. Deborah was a judge of Israel on exactly the same basis with Gideon and Ehud.

The office of prophetess is recognized again and again. Huldah the prophetess identified the sacred record. ^{II Kings XXII: 14)} Women as publishers of the word of the Lord are recognized and welcomed (Psa. LXVIII, 11) Their equal rights are indicated and not less their right to service. They took their share in rebuilding the walls of Jerusalem. (Neh. III, 12).

In a remarkable Bible study published forty years ago, Dr. George P. Hayes sums up the ~~Old~~ Old Testament principle with which the Christian Church ^{in the New Testament} began in these words: "Whatever may be true about women speaking no, it is absolutely certain it was not wrong down to the Apostles' day. If, in the New Testament, woman is not allowed to do what the providence of God and the call of his people seem to indicate, then we have found one point in sharp distinction from all others, where

the New Testament is narrower, more restricted and more in bondage than the Old Testament. The general theory has been that, with the coming in of the New Testament, old burdens were taken off, and liberality and enlargement granted to the Church. On this principle its friends defend infant baptism. On this principle of enlargement the gospel is shown to be sent to the Gentiles. Whatever, therefore, may have been the actual frame of mind in which the New Testament converts from the Jewish Church entered upon their work, Scripture gives no reason to believe that they would for a moment think woman was not at liberty to speak whenever God bade her, and the people were willing to hear her."

Did the New Testament renounce or reject this principle. Assuredly not in the Gospels. The Gospel story begins with the ministry of women, Mary and Elizabeth and Anna, whom the evangelists ^{pec} specially call a prophetess (Luke II., 36). Women went about with Jesus as His disciples and shared in His ministry. It is an old observation that they were last at His cross and first at His tomb and that to a woman He appeared first after His resurrection and made her the first messenger of the ^{full} Gospel. Women were among those to whom He gave the command to preach the gospel to the whole world and they shared in the experience of Pentecost. The clear record explicitly forbids the restriction of the meaning and authority of Pentecost to men. It was the beginning of a new day when men and women both were to be of the Christian priesthood and to fulfill the highest Christian office of prophecy? "But this is that which hath been spoken by the prophet Joel: And it shall be in the last day, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy."

^{after Pentecost}
But were the doors open for the service of women in the New Testament Church or were ^{women} ~~they~~ estopped from the ministry of prophecy and teaching? Assuredly the evidence is clear. It is explicitly stated that the four daughters of Philip

the Evangelist prophesied. (Acts XXI,9). And there is no more interesting or significant character among all of Paul's helpers than Priscilla who taught the way of God to the eloquent Apollos and who shared with her husband or whose husband shared with her in a common work. There were women who had churches in their houses. (Rom. XVI, 5) ^{Col. IV: 15}. And Paul names at least seven women in the last chapter of the Epistle to the Romans with no intimation whatever of any difference of status between them and men.

It may be said that there ~~were~~ ^{were} far more men than women engaged in the work of the Church both in the Old and in the New Dispensation. That would seem to be true. But perhaps the women worked with less publicity. And no doubt if all functions in the Church ^{today} were open to women there would still be as in the Bible a large preponderance of men. The nature of the work would lead to, this result, just as it led to the selection of men ~~also~~ ^{alone} as Apostles. But the essential point is very simple. There is nothing in the Bible to warrant a discrimination against women as women or their exclusion as a sex from any work of God in His Church.

But it is replied that St. Paul expressly advised otherwise in I Cor. XIV. 34, 45 and I. Tim. II., 11, 12. Now it is notable that these are the only two passages in the whole Bible that can be cited as apparently adverse to the position which is here set forth - four verses, it has been pointed out, out of 31173 verses in the Bible. And there are scores, if not hundreds of verses sustaining our position. Surely the only right rule of interpretation of these ^{four} verses is the rule that "whatever we may elsewhere find in Scripture as allowed to be within the privileges of womanhood, can not be forbidden here." Furthermore if these passages are not to be reasonably interpreted but are to be pressed as mechanical and literalistic laws then women must stop teaching Sunday School classes; they must give up their missionary societies, and those who have gone out ^{as} into home and foreign missionaries must be recalled and silenced. If those who rest ~~their~~ ^{their} case against the equal rights of

women in our churches on these two passages are not prepared to accept all the consequences of their contention then they may not be allowed to contend at all on the strength of the supposed authority of St. Paul. As a matter of fact all that is repressed in these passages is "a disorderly and immodest speaking on the part of women in the midst of communities where such speaking was by public sentiment looked upon as savoring of impurity."

If any one has any doubt as to the real meaning of these two passages or as to the teaching of the Scriptures on the whole subject he should read the old pamphlet by Dr. George P. Hays from which I have quoted. There with whimsical good sense and unanswerable logic and exegesis ~~the truth~~ the truth ^{is} set forth as to the real consistency of the Bible and as to its heavenly doctrine of the rights of all men and women alike in the Church, which is the body of Him in whom there can be neither Jew nor Greek, neither bond nor free, no male and female because all are one in Christ Jesus (Gal. III., 28).

Here is the ^{great} ~~first~~ charter of human equality. Here we are beyond all question of documents and precedents, ^{at} ~~the~~ the very foundation of spiritual principle deep in the purpose of God in Christ. Here is ultimate authority. And here is no warrant for discrimination on any ground whatever but capacity for service, regardless of sex. ^{And there is no ground either in Scripture or in reason for the view that man's "functions" include such service} Whatever men and women can do to serve God and man, to make Christ known and to establish the Kingdom of God, they have a right and a duty to do.

And it would be a strange and anomalous thing to deny equality in the Church which is the very fountain of the principle of equality. It is Christ who has made woman free and equal. Is she to be allowed this freedom and equality everywhere else and denied it in the Church where freedom and equality have their origin and their true home?

The Christian Churches on the foreign mission field, growing up ^{amid} ~~and~~ the non Christian religions and made up of men and women who have come out of these religions, are apprehending the measure of the gospel better than we. These women have been emancipated by Christ. They owe ^{to} Him their sense of personality and of

But that women's functions do not in the Church

human worth, of liberty, their right to all that is the right of men, the joy of equal opportunity of worship and work, of character and action, in the Church and in human life. Are they not also the children of God and dowered with all the rights and privileges of His children. God shuts no doors to His daughters which He opens to His sons.

The Church needs today all that women ^{can} ~~are~~ bringⁱⁿ~~ing~~ to it. If there are women who as elders, evangelists or as ordained ministers can serve the Church better than the men to whom otherwise the Church would be confined, the Church ought to be free to command their service. There will be such women. Probably there will not be as many as the Church needs. The fear that if the whole work of the Church is opened to women they will crowd out men so that men will withdraw from the work and leave it to women is a groundless fear. The diaconate has long been open to women and there are useful women deacons but they are too few. It is to be feared ^{that} the women will be too few in other positions. But even so there will be a great gain in making men and women equal. The door will be fully open to all that women can give and do. And the reproach of the past that the Church alone denies to women the principle of Christianity which has gone out from the Church ^{over} all the rest of life will be once and for all removed. We shall have done right and that is all that we need to do.

But some say that it is inexpedient or premature. It is not inexpedient to do what is right. And it is not premature to do late what through the influence of Christ has been already done in realm after realm of life and what only now we are coming so tardily to do in Christ's own body, the Church.

Woman's Service in the Church

It seems unfortunate in considering ^{the} present status of women in the church to search primarily for "causes of unrest" for it is probably true that the great majority of women have no feeling of "unrest". Yet the woman of today in all relations of life is different from the woman of several yesterdays ago. In the last century she was protected and cared for in church and state, but we can see in her then the same desire for service as is finding larger possibility of expression today.

Those women were touched by the needs of the women in Asia and the destitute parts of our own land and organized in the local churches to help the Boards by finding and financing "female missionaries" to carry the freedom and salvation which Christ brings to women as well as to men. Not receiving encouragement to express their ideas as to how the work should be cared for or administered, and having very decided ideas on those subjects they organized almost 70 years ago the interdenominational woman's Union Missionary Society where they were free from ecclesiastical and masculine direction. This Society was led by Mrs. Doremus, a woman of executive ability and spiritual insight, and is still carrying on its evangelistic and medical work. Possibly those women were not conscious of "unrest", but they did want to be allowed to act as mature women led as they firmly believed by the Holy Spirit.

Much the same story can be told of the women who did such remarkable work during the civil war in the Christian and Sanitary Commission, the fore-runner of the Red Cross Society; the long work by women for temperance led by the efficient W.C.T.U., the struggle for recognition in the state, the Y.W.C.A. and other movements. It seems fair to say that they were not primarily for "self-expression" but rather for an opportunity to serve. It is interesting to note that in practically every organization except the purely political ones the "Christian" is used to define its purpose; and yet in no case was the work done through the Church. This has more significance than that such efforts were interdenominational; it would have been possible to find machinery to relate them to the church. The questions at once arise: should the Church carry on such enterprises as have been referred to as well as those others of such vital interest today

as the cause and cure of war, Christianity industrial situations, race relationships? Or should the Church finish the ideals and the motive power and let outside organizations carry on the work. If the latter should they be composed of women alone or of men and women? There is room for varied differences of opinion among devout people, but the probability is that the women who founded the societies in the last century did not particularly consider these questions. There was work to be done, the Church did not see it as they did, they had no voice in forming its policies, they were hampered and held back by those in control, and so they got together with fear and trembling but with faith and courage and did the work which they felt called to do.

Today in our own beloved church we see several more or less contradictory tendencies. There is the recognition of woman's great contribution to the practical work and spiritual life of the local church. Women have been placed on all four of the Boards yet without even asking them if they wished to continue their own Boards, elected and controlled by the women; or if they preferred for the sake of fuller recognition and wider scope to be merged into Boards that are elected by the General Assembly and over which the women of the church have no control. Their local missionary organization, developed to a high state of efficiency during sixty years, is recognized as "most coherent and efficient" and so all manner of pressure is brought to bear upon it by worthy and benevolent causes. Pastors, sessions, presbyteries, urge, sometimes commanded by General Assembly, these societies to add to the task committed anew to them at the re-organization of the Boards.

Is there much wonder that many women are bewildered and wondering if they are considered mere money-raising organizations, this same money to be spent not as they desire but as they are directed? That they consider it an anomaly to have women on the Boards of the church determining its educational and missionary policy, including the choice of ordained and lay workers throughout the world, and yet that they have no voice in determining the policy of the church itself, even though they do vote in the

local church? That many of them feel there is not a task within the church large enough to command the use of their God-given powers, administrative, executive, spiritual, and so, turn to outside organizations? Is it true, as this seems to imply, that the church really has no task worthy to hold its women? Is the fault with the type of organization they have built up? Has the time come when men and women should no longer work separately, and neither should organize alone? Should the women strengthen and broaden their work and make all their gifts to benevolences through their own societies and thus give more cause to speak of "the church and the women"? These and similar questions have been before General Council for some time and as a result it voted at its meeting last March to call a conference of women to meet in St. Paul in May and to report to General Council. The conference is to discuss - not primarily the matter of removing the ecclesiastical disabilities of women - but how they can be of better service in the church.

The women invited are from all parts of the land. They represent the different types of women's organized work within the church, the Boards, women serving outside church lines, young women, the city and the country. They are praying that out of their meeting may come something that will give them clearer vision and greater ability to show their love to Christ whose they are and whom they serve. And particularly they want to plan for the future that the young women may find their place and work within the church.

"Those Restless Women"

By M. Katharine Bennett

"What do we mean by the Revolution? The war? That was no part of the revolution: it was only an effect and consequence of it. The revolution was in the minds of the people."--Letter from John Adams to Thomas Jefferson.

IN nature great forces work quietly: the unconquerable tide moves irresistibly to its destined service; valley-filling glaciers by imperceptible degrees move to their outlets. Results often come with startling unexpectedness. Long preparation—sudden accomplishment. Thus is it often in affairs of men.

Report of Special Committee of 1926

When in the Blue Book of 1926, in the Report of a special committee on the "Unity and Peace of the Church," Commissioners to General Assembly read: "there are many women in the church who are not satisfied with present administrative conditions. Some of them fear the loss of the organizations through which they have worked so long. Some regard as unjust the lack of representation of women in the church," it may be assumed that the power latent in this simple sentence was not recognized by many—certainly not by the two women who, sitting as corresponding members of General Council, at that same General Assembly, heard themselves named as a committee to study into the "unrest of women in the church" with orders to report back to General Council as soon as possible. Had they foreseen, would they have had courage to move forward? They still look at each other at times and in one form or another make this query. They certainly foresaw no shattering force—a report to be read to twenty-five men and then perhaps to go the way of most reports—into oblivion. But "revolution was in the minds of the people," in many unexpected minds widely separated.

As the report was to be prepared for a small group and as it might be the only opportunity of Presbyterian women to make vocal some of their thoughts, there were two or three things incumbent on the committee:

They must be honest—they must try to explain not all Presbyterian women, but only those who wished for changes in some denominational conditions.

They must be dispassionate and above all must not exaggerate.

They must be historians, not propagandists.

Having gotten thus far the next step was more difficult: they were to report on an intangible state of mind spread over 3,000 miles of territory, in 10,000 churches among more than a million women. Yes, "angels fear to tread," but at the bidding of General Council mere humans advance.

Report Before the General Council, 1927

In November, 1927, the report was presented to General Council. It frankly acknowledged that "if by 'unrest among the women of the church' is meant a far-reaching, organized, seething opinion, then we are discussing something which does not exist," but it tried to recount the "conditions that make it prohibitive for women, simply because of sex, to contribute their best to the life and activities of the church," and send them to "offer their service to other organizations that wish their aid and allow them the opportunity for initiative and development. . . . The women looked about in business and professional life and saw women rapidly taking their place side by side with men, with full freedom to serve in any position for which they had the qualifications. They saw the church, which affirmed spiritual equality, lagging far behind in the practical expression of it; they saw democracy in civic work, autocracy in church administration."

Loyally Presbyterian women had accepted changes in forms of administration that had torn at their heart-strings: they had kept steady to the service of the church during reorganization that had been most difficult for them and in the mak-

ing of which they had had no part. But as the "restlessness of women of the church" was studied it did become evident that there had been taking place an almost unconscious preparation of their minds for new relationships in the church: changes were taking place "in the minds of the people." And not all these people were of one sex: after the somewhat strained attention with which the report was received, and while the chills of reaction were scurrying along the spines of the committee, the unconscious preparation that had evidently been proceeding for years in the minds of some members of General Council, crystallized into speech. To those two women who heard there must always be glittering halos about those men who promptly testified to the justice and the rightness of the claims made.

The Next Steps

One thing became immediately evident—this report was not at once to go into oblivion. That in itself was much. But next steps were more difficult than had been the relating of sentiment. Next steps, however, rested, not with a committee of two women, but with General Council whose property the report had become. There was, there is, St. Paul's "Let the women keep silence," and though interpretations may vary, women as well as men have asked themselves as to the mind of Christ: there was the question of expediency, there was in the offing the "effeminacy of the church."

The next step was an invitation from General Council to fifteen women, to meet with it for the further discussion of the sentiment of church women. Those women were chosen from the North and South, the East and the West—women active in church organizational work, women who had deliberately sought their chief activity outside of the church because they believed that thus they could find their greatest opportunities, radicals who believed the church most unfair to women, conservatives who desired the continuance of the status quo. In November, 1928, this group met. Said one man who reported the day's discussion: "There was an amazing unanimity among the women. One could not distinguish radicals from conservatives."

The Revolutionary Report of March, 1929

Responsibility for framing the report of the day's discussion was entrusted to a committee consisting of Dr. Robert E. Speer, Dr. Lewis S. Mudge, Miss Margaret E. Hodge, Mrs. F. S. Bennett. The composition of this committee seemed guarantee that no radical slant would be given to the proceedings of the day. Yet from this committee there went to General Council on March 6, 1929, a report as epoch-making, as revolutionary as any the Presbyterian Church has ever considered: it contained nothing less than a recommendation for "The removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the church." So simple a statement, such few words, yet in them lie an irresistible power, the releasing of a new force. What would their approval by General Assembly and their adoption by the presbyteries mean? This question is an important one for the Presbyterian Church, for men and women alike, for this Recommendation was approved by General Council by a vote of 12 to 6, will go to the General Assembly for action and if approved there will during this coming year be submitted to the presbyteries for their votes. The final decision is not so important as is the understanding and the spirit in which those votes are cast: with the best intent it is not always easy to distinguish between custom and hered-

(Continued on page 16)

The Sunday School

By Walter Albion Squires, D.D.

April 28—The Suffering Servant of Jehovah. Isaiah 53:1-12.

I. Suggestions as to Lesson Goals

Old Testament prophecy may be said to have reached its climax in Isaiah's sublime conception of the suffering Servant of Jehovah. Every Christian should not only be familiar with this Messianic prophecy, but should know something of the grounds for our belief that it refers to the sufferings and atoning death of Jesus. Destructive criticism has made this prophecy a special object of attack, but it is the opinion of the writer of these lesson studies that faith in this passage as being prophetic of the sufferings of our Lord is more firmly established than ever.

It should be the object of the teacher to give information on these points if the pupils of the class have arrived at an age where such questions may be considered profitably.

II. Lesson Topics and Teaching Points

What has been said in the preceding paragraphs suggests a lesson plan wherein there should be a consideration of the passage of scripture selected for study and one or two topics based on problems connected with the passage.

1. Who Is the "Servant" Mentioned in the Passage? Two main theories have been held as to the answer to this question. It has generally been considered that the passage is a Messianic prophecy and that the servant refers to the Christ; that it foretells the sufferings, death, resurrection and ultimate triumph of Jesus as the world's Savior.

Certain Old Testament critics have maintained, on the other hand, that the passage refers to the sufferings of the Israelites during the years of their captivity; that the term "servant" refers to Israel and has no Messianic significance.

There are many variations to the last named theory, some of them approaching quite near to the customary interpretation as set forth in a preceding paragraph.

Those who have read the chapters of Isaiah preceding the 53rd chapter will recall that there are several so-called "servant passages." Some of these clearly refer to Israel, because they state as much. A more careful reading of these passages, however, will reveal the fact that they fall into two distinct classes. In one class the servant is regarded as in sore need of the divine assistance. Once he is addressed as "thou worm, Jacob." The other servant passages are quite different. In them the servant is clearly an individual, and an individual who is not in need of succor, himself; but able to succor others; and willing to do so through vicarious suffering. Great Bible students like George Adam Smith, therefore, believe that in these last named passages the prophet's vision rose to the sublime conception of atoning love which found its fulfillment in Jesus, and that the words the prophet uttered were prophetic of the sufferings and triumph of Jesus as the Messiah and Savior.

2. How the Passage Was Understood in New Testament Times. It is worth noting that Jesus, just before his Passion, quoted from this chapter of Isaiah and told his disciples that its predictions must be fulfilled in him. (See Luke 22:37). The account of Philip and the Ethiopian likewise shows us how the followers of Jesus understood this chapter in the early years of the first Christian century. This was the passage which the Ethiopian was reading when Philip joined him in the chariot on the road to Gaza. Beginning at that scripture, and in answer to the Ethiopian's earnest inquiry as to the significance of the passage, Philip preached unto him Jesus.

3. The Chapter as a Prophecy of the Life and Passion of Jesus. It may be helpful to list here the facts concerning the life and passion of Jesus which seem to be foreshadowed in this chapter:

(1) **General Disbelief in Him.** Vs. 1. The passage begins

with the significant suggestion that the coming Servant will be misunderstood. People will not believe the messages concerning him which have been uttered by the prophets, hence they will not believe in him.

(2) **One of the Common Folk Who Grow as Other People Grow.** Vs. 2. The Servant will "grow up as a tender plant." He will have no special and external comeliness and adornment such as kings have been wont to assume. His beauty shall not be of the kind the crowds desire and they will not appreciate him because they are incapable of apprehending his spiritual beauty.

(3) **He Will Be Despised and Rejected.** Vs. 3. Because of inability to appreciate him, people will go on to despise and reject him.

(4) **He will Suffer Vicariously for the Sins of Those Who Reject Him.** Vs. 4-6, 9, 10, 12. The thought of vicarious suffering is central in the passage. The Servant will bear the griefs and carry the sorrows of others. He will be bruised for their transgressions. The chastisement of the world's peace will fall upon him. With his stripes will the world's hurt be healed. On him will be laid the iniquities of men.

(5) **He Will Make No Complaint When Unduly Condemned.** Vs. 7. He shall be as a lamb led to the slaughter and as a sheep before his shearers.

(6) **He Will Be Put to Death By an Unjust Sentence.** Vs. 8. The Servant will be "cut out of the land of the living," and people will be wholly unaware that it is for the transgression of the people that this is done. They will think of him as "stricken, smitten of God and afflicted." (Vs. 4).

(7) **He Will Be Buried in the Tomb of a Rich Man.** Vs. 9. The Servant will die accompanied in his suffering by wicked men who are suffering too. He will be buried in the tomb of a wealthy man.

(8) **The Sufferings of the Servant Will Be a Part of the Divine Plan.** Vs. 10a. It is a remarkable fact that the passage everywhere regards the sufferings of the Servant not in the nature of a calamity which might have been averted, but as a part of the divine plans, as something indispensable in God's work of redemption.

(9) **The Sufferings of the Servant Will Be an Atonement for Sin.** Vs. 10b. The Suffering Servant will accomplish the purposes of God in his vicarious work. He will vanquish sin and death. How otherwise shall we interpret the statement that after being "cut off out of the land of the living" he is to "prolong his days?"

(10) **Many Shall Be Justified Through Coming to Know This Suffering Servant.** Vs. 11, 12. Many shall find justification through coming to know this Servant of Jehovah. The fruitage of this "travail of his soul" will be great and in this fruitage the soul of the Servant will be satisfied.

We have then in these verses something vastly more than a few predictions as to events in the life of the Messiah. We have a picture of his character. He is to be such a one as gladly suffers vicariously and finds soul satisfaction in leading men to justification. We have in these verses a picture not only of events in the life of the Messiah and a picture of his character, but a profound interpretation of his work. These verses were written hundreds of years before the time of Jesus. There can be no question as to that. Can we believe that their wonderful portrayal of the events in the life of Jesus, of his character and his work are only a coincidence?

III. Suggestions as to Lesson Procedure

The Atonement is not a subject for argument. The teacher should present the matter reverently. If tendencies toward argumentation develop, they should be discouraged; though of course, differences of opinion should not be altogether condemned.

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

April 19, 1929

Dear Madam:

On behalf of the General Council of the General Assembly, we are inviting you to attend a Conference in the Hotel St. Paul, St. Paul, Minnesota, on Monday, May 20, 1929, and Tuesday, May 21, 1929. The opening session is set for Monday at 9.30 A.M. All delegates will be expected to be present then and to remain throughout the Conference, which will adjourn, if possible, on Tuesday, at 9.30 P.M, though another session may be necessary Wednesday morning. This Conference is called by the General Council for the purpose of considering the Status and Service of Women in our Church, in as many aspects and relationships as time will permit. This Conference, though called by the General Council will be presided over and participated in by women only, except for a part of a single session.

HISTORY

That you may be informed as to the origin of this Conference, the following statement is here inserted. The General Assembly of 1925 appointed a Special Commission of Fifteen to study the causes making for unrest in our Church. This Commission, under the heading "Causes arising in the realm of constitutional and administrative questions", made the following statement:

"There are many women in the Church who are not satisfied with present administrative conditions. Some of them fear the loss of the organizations through which they have worked so long; some regard as unjust the lack of representation of women in the Church."

This statement of the Commission was later taken under consideration by the General Council and a Committee consisting of Mrs. Fred S. Bennett, and Miss Margaret E. Hodge, Corresponding Members of the General Council, was appointed to consider the whole matter and report to the Council. Mrs. Bennett and Miss Hodge presented a careful report at the meeting of the Council in November 1927, which report was ordered printed that it might be studied by all the members of the Council.

At the next meeting of the Council, in February 1928, the subject was given further study. It was felt by all that prior to any definite consideration by the Church at large or in the Presbyteries it would be wise to invite fifteen women representative of all the varied interests of women throughout the Church, to meet with the General Council for a full and cooperative examination of all the issues involved. In May 1928, the names of the women to be invited and the general outline of the program of the proposed conference were approved by the Council, and the calling of such a conference was ordered for November 1928. As a result of this conference, which was duly held on November 22, 1928, and for which most careful preparation was made by a Special Committee consisting of Dr. Robert E. Speer, Mrs. Fred S. Bennett, Miss Margaret E. Hodge and Dr. Lewis S. Mudge, said Special Committee reported to the General Council in March 1929, recommending:

A. That the General Assembly direct the submission to the Presbyteries for their votes of overtures which, if adopted, would remove from the Form of Government, any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church.

B. This Special Committee received from the Council of Women's Committees of the Boards of Missions, a communication reading in part as follows:

"The activity among the women of many churches and the pressure of interdenominational and civic forces upon the attention of the local church women has made it seem desirable that there should be now an adequate and extensive survey of the whole field of women's service to the Church and the types of organization suited to these changed conditions.

Because this seems to be so eminently in line with the study of Causes of Unrest among the Women of the Church, and therefore of your Committee which is to report thereon, the Council of Women's Committees is approaching you informally to ask whether your Committee would not recommend to General Council that such a survey be made and that this be done by the calling of a conference of (1) the women members of all the Boards; (2) an equal number of women who are associated with the present forms of church service such as the missionary society, the association or federation, the ladies aid society; and (3) of women who while church women are quite outside of all of the organized service of the women in the Church. It makes the further suggestion that such a conference shall present to General Council the results of its thinking as to the future of the organized work of women in the Presbyterian Church. The Council of Women's Committees, again speaking informally, would express itself as hoping that General Council might be advised by your Committee to take no action on matters relating to the woman's organization until after it had received a report from such a conference."

The Special Committee of the General Council, therefore, in addition to recommending the sending down of overtures as above indicated, urged the General Council to approve these suggestions, authorize such a conference, and appoint Miss Hodge, Mrs. Bennett, Mrs. Coy, Mrs. Waid and Mrs. Finley a committee to make the arrangements therefor, and when the conference had been held to report its conclusions to the General Council.

SUBJECTS TO BE CONSIDERED

I. WOMAN'S ORGANIZED WORK WITHIN THE CHURCH.

What form of organization for women within the Church will challenge the interest and loyalty of all the women membership and develop their greatest capacity for spiritual service?

II. FINANCIAL QUESTIONS - SINGLE BENEVOLENT BUDGET versus SPECIALIZED GIVING BY ORGANIZATIONS WITHIN THE CHURCH.

Will the single budget develop an ever increasing giving to the benevolent causes of the Church?

Will any unified financial plan conserve and develop the interest, the driving power and the sacrificial giving now evidenced in the women's organizations because of their special financial obligations?

III. RELATIONSHIPS

How may the women of the Church best meet their obligations in the community in interdenominational fellowship, in national and world-wide enterprises?

IV. ECCLESIASTICAL STATUS OF MEN AND WOMEN IN THE PRESBYTERIAN CHURCH U.S.A.

How can the Church best be served by its membership? By men alone serving on all the official Boards of the Church? By women serving without representation on these Boards? Or by men and women equally eligible serving according to ability and capacity and not according to sex?

Will the granting of full ecclesiastical standing to women open the way for them to make a larger contribution to the spiritual life and service in the Church?

LITERATURE

Those accepting an invitation to this Conference will receive the following documents:

1. The historical statement, prepared by Mrs. Fred S. Bennett.
2. The Causes of Unrest, a report prepared for the General Council by Mrs. Fred S. Bennett and Miss Margaret E. Hodge.
3. The report of the Special Committee on the Status of Women, to the General Council, as presented on March 6, 1929.
4. The report which the General Council has prepared on the Status of Women, for presentation to the coming General Assembly.
5. The report of the Committee on the Place of Women in the Church, made to the General Assembly of 1920, Dr. S. Hall Young, Chairman.

EXPENSES ALL PAID

As a delegate to this Conference, all your traveling expenses, including transportation, pullman accomodations, taxis, etc. will be met by the General Council, from your home to St. Paul and return. En route, the maximum number of meals (one dollar per meal maximum) which will be furnished from General Assembly funds, will be three per twenty-four hour day for the number of days normally required to travel by rail from the home of the delegate direct to St. Paul and return. A stop-over en route on the Lord's Day is permissible at the expense of the Assembly, only when it is impossible to reach St. Paul or return home from St. Paul, without traveling on the Lord's Day, the delegate having conscientious scruples concerning travel on said day.

Not waiting till near their starting date, but in ample time, delegates should go to their home railroad agents, and seek to obtain all desired information with reference to routes, trains, sleepingcars, schedules, stop-overs, depositing tickets with railroad agents at stop-over points, etc. The railroads have granted a rate of one and one-half fare for round trip, on presentation of an "identification certificate" which will be supplied immediately upon receipt of your acceptance of this invitation.

Tickets may be purchased on and after the dates set by the railroads, which dates must be ascertained from the local railroad agents and the same route must be used on return trip as on going journey. Tickets will be validated for the return journey at St. Paul. The delegates may choose their own routes and their own modes of travel, but mileage accounts will in every case be settled upon the basis of shortest railroad routes and lowest possible afres.

While in St. Paul, the delegates will be allowed the same per diem for board and lodging that is granted to Commissioners to the General Assembly, namely \$4.00. You will of course be at liberty to expend more than this sum for board and lodging if you so desire, but you will be reimbursed only at the rate of \$4.00 per twenty-four hour

day. Each delegate will pay her own bills for board and lodging, as well as for transportation and meals en route, and each will be reimbursed by check in accordance with the above understanding prior to departure from St. Paul. These checks may be cashed before departure at a designated bank in St. Paul, or may be presented for payment at your home bank upon your return.

I enclose herewith a small folder outlining the available hotel accommodations. If you are accepting our invitation, please note carefully what is said on the first page of this folder under the heading "Information", and then write your wishes at once as to place of entertainment to Mrs. Henry F. Brown, 1049 Goodrich Ave., St. Paul, Minn. Please do not correspond with this Office with reference to entertainment at St. Paul.

The above arrangements as to the payment of the expenses of the delegates to this Conference do not apply to delegates who are members of the Boards of National Missions, Foreign Missions, Christian Education or Pensions. The expenses of delegates who are Board members will be paid as arranged by the Boards of which they are members.

IT IS OF THE UTMOST IMPORTANCE THAT WE SHOULD RECEIVE AN
EARLY REPLY AS TO WHETHER IT WILL BE POSSIBLE FOR YOU TO ACCEPT
THIS INVITATION TO BECOME A DELEGATE TO THIS CONFERENCE. AT
LATEST YOUR REPLY SHOULD REACH US BY MAY 1st.

Please address your reply to Rev. Lewis S. Mudge, D.D., Secretary of the General Council, 514 Witherspoon Building, Philadelphia, Pa.

Yours sincerely,

Robert E. Speer, Chairman
Mrs. Fred S. Bennett
Miss Margaret E. Hodge
Lewis S. Mudge, Secretary

Committee.

Woman's Service in the Church

By Margaret E. Hodge

IT seems unfortunate in considering the present status of women in the church to search primarily for "causes of unrest," for it is probably true that the great majority of women have no feeling of "unrest." Yet the woman of today in all relations of life is different from the woman of several yesterdays ago. In the last century she was protected and cared for in church and state, but we can see in her then the same desire for service as is finding larger possibility of expression today.

Those women were touched by the needs of the women in Asia and the destitute parts of our own land and organized in the local churches to help the Boards by finding and financing "female missionaries" to carry the freedom and salvation which Christ brings to women as well as to men. Not receiving encouragement to express their ideas as to how the work should be cared for or administered, and having very decided ideas on those subjects they organized almost 70 years ago the interdenominational Woman's Union Missionary Society where they were free from ecclesiastical and masculine direction. This society was led by Mrs. Doremus, a woman of executive ability and spiritual insight, and is still carrying on its evangelistic and medical work. Possibly those women were not conscious of "unrest," but they did want to be allowed to act as mature women led as they firmly believed by the Holy Spirit.

Much the same story can be told of the women who did such remarkable work during the civil war in the Christian and Sanitary Commission, the forerunner of the Red Cross Society; the long work by women for temperance led by the efficient W. C. T. U., the struggle for recognition in the state, the Y. W. C. A. and other movements. It seems fair to say that they were not primarily for "self-expression" but rather for an opportunity to serve. It is interesting to note that in practically every organization except the purely political ones the word "Christian" is used to define its purpose; and yet in no case was the work done through the Church. This has more significance than that such efforts were interdenominational; it would have been possible to find machinery to relate them to the church. The questions at once arise: should the Church carry on such enterprises as have been referred to as well as those others of such vital interest today as the cause and cure of war, Christian industrial situations, race relationships? Or should the Church finish the ideals and the motive power and let outside organizations carry on the work. If the latter should they be composed of women alone, or of men and women? There is room for varied differences of opinion among devout people, but the probability is that the women who founded the societies in the last century did not particularly consider these questions. There was work to be done, the Church did not see it as they did, they had no voice in forming its policies, they were hampered and held back by those in control, and so they got together with fear and trembling but with faith and courage and did the work which they felt called to do.

Today in our own beloved church we see several more or less contradictory tendencies. There is the recognition of woman's great contribution to the practical work and spiritual life of the local church. Women have been placed on all four of the Boards, yet without even asking them if they wished to continue their own Boards, elected and controlled by the women; or if they preferred for the sake of fuller recognition and wider scope to be merged into Boards that are elected by the General Assembly and over which the women of the church have no control. Their local missionary organization, developed to a high state of efficiency during sixty years, is recognized as "most coherent and efficient" and so all manner of pressure is brought to bear upon it by worthy and benevolent causes. Pastors, sessions, presbyteries, urge, sometimes commanded by General Assembly, these societies to add to the task committed anew to them at the reorganization of the Boards.

Is there much wonder that many women are bewildered and wondering if they are considered mere money-raising organizations, this same money to be spent not as they desire but as they are directed? That they consider it an anomaly to have women on the Boards of the church determining its educational and missionary policy including the choice of ordained and lay workers throughout the world, and yet that they have no voice in determining the policy of the church itself, even though they do vote in the local church? That many of them feel there is not a task within the church large enough to command the use of their God-given powers, administrative, executive, spiritual, and so turn to outside organizations? Is it true, as this seems to imply, that the church really has no task worthy to hold its women? Is the fault with the type of organization they have built up? Has the time come when men and women should no longer work separately, and neither should organize alone? Should the women strengthen and broaden their work and make all their gifts to benevolences through their own societies and thus give more cause to speak of "the church and the women"? These and similar questions have been before General Council for some time and as a result it voted at its meeting last March to call a conference of women to meet in St. Paul in May and to report to General Council. The conference is to discuss—not primarily the matter of removing the ecclesiastical disabilities of women—but how they can be of better service in the church.

The women invited are from all parts of the land. They represent the different types of woman's organized work within the church, the Boards, women serving outside church lines, young women, the city and the country. They are praying that out of their meeting may come something that will give them clearer vision and greater ability to show their love to Christ whose they are and whom they serve. And particularly they want to plan for the future that the young women may find their place and work within the church.

Conference on Women's Status and Service in the Church

St. Paul, Minn., May 20-21, 1929

*Published by General Assembly's Publicity Department
Presbyterian Church in the U. S. A.
518 Witherspoon Building
Philadelphia, Penna.*

The Conference of 100 Presbyterian women which was held at St. Paul, Minn., May 20 and 21, 1929, was called by the General Council for the purpose of considering the ecclesiastical status of women in the Presbyterian Church and the future of women's organized work in the Church.

The Conference was the outcome of two movements, upon which the advice of the women was desired :

First, the endeavor of the General Council to discover the causes of unrest among Presbyterian women, if such causes existed, and as a result of such study the proposal to recommend to the General Assembly the changes, if any, which should be made in the position of women in the Presbyterian Church.

Second, a desire for advice as to the future program of service and form of organization for the women of the Church.

The membership of the Conference included the women members of the four Boards of the Church, and representative women from all parts of the country.

The Committee appointed by the General Council to prepare for this Conference was composed of Miss Margaret E. Hodge, Mrs. Fred S. Bennett, Mrs. Lincoln M. Coy, Mrs. D. Everett Waid and Mrs. D. J. Fleming.

The Conference had as its presiding officer Miss Margaret E. Hodge ; and as leader of the discussion, Miss Florence G. Tyler.

FINDINGS

The Conference on Women's Status and Service in the Church

St. Paul, Minn., May 20 and 21, 1929

Purpose:

The group adopted as its purpose: To discover the program of activities by which Presbyterian women may best promote the cause of Christ through education, worship and service.

The Ecclesiastical Status of Women:

In considering the ecclesiastical status of women in the Church, the Conference devoted its time to the discussion of the question, How can the Church best be served?

- (a) By continuing the present standard of eligibility ;
or,
- (b) By making it possible for all the members of the Church to find their place of service without other discrimination than ability and capacity.

There was careful presentation of the ecclesiastical status of women in other denominations and the causes which have led to the present Conference, also the arguments for and against removing the restrictions on women's place in the Church, and a very illuminating interpretation of the Scriptures on the subject by Dr. Lewis S. Mudge and Dr. Robert E. Speer.

Some of the arguments in favor of the full legal status of women were as follows:

The fact that it has been Christianity which has given woman her right place and that her equality has been recognized in almost all other relationships makes it strange that the Church should be behind the State and other agencies in removing all barriers in the way of the fullest service of women.

Women's contribution to the life of the Church can be most effective when unhampered and unrestricted.

Areas with a scattered population will be greatly strengthened by women serving as elders or ministers; on mission fields such service is often essential.

The experiences of those denominations which have already granted ecclesiastical status to women justifies the desire for it and proves that there is no peril in it.

Any reluctance in this generation is annulled by the progressive thinking of the youth of today, who do not think in terms of sex.

The contribution which women can make in administrative church bodies, local, sectional and national, will greatly strengthen the life of the Church, if such contribution could be made authoritative, and thus fully responsible.

Warnings were sounded that legal recognition would not be the full solution of the problem. Also, it was emphasized that not all of the women of the Church have given serious thought to their legal position and that much educational work will be necessary.

In answer to the following question:

"With the purpose in mind of securing for women the same status in the Church as that now enjoyed by men, will it be wiser to seek such status as this for women at once by submitting overtures which if adopted will open to them the status of Local Evangelist, the status of Ruling Elder, and the status of the Ministry of the Word and of the Sacrament, or will it be wiser to seek full status by degrees, submitting this year, for example, overtures relating to the Local Evangelist and the Ruling Elder and later an overture relating to the Ministry of the Word and of the Sacrament?"

The Conference almost unanimously *voted* that it was the consensus of opinion of the group that the Church could best be served by making it possible for all the members to find their place of service without other discrimination than ability and capacity.

In answer to the following question:

"Shall the General Council recommend that the overtures be sent down by this General Assembly to the Presbyteries, or shall a postponement for one year be recommended by the Council?"

The Conference further *voted* in favor of sending the overture to the General Assembly this year.

Women's Organized Work in the Church.

At the request of the General Council, the Conference discussed in detail the work of the organized women of the Church.

The following subjects were discussed and the following conclusions reached:

I. The Need for Women's Organizations in the Church.

The Conference agreed that there is need at present for the continuance of women's organizations in the Church.

II. The Educational Program for Women's Organizations in the Church.

The Conference agreed that there is need at present for the enlarged educational program covering the following:

The local church in its relation to the community.

The state and legislation regarding welfare.

The church projecting itself.

1. Through Christian Education.

2. Through National Missions.

3. Through Foreign Missions.

4. Through Board of Pensions.

The Church's relation to great moral issues—national and international.

To aid the group in its thinking, the Chairman gave the following definitions of the four Boards of the Church:

The Board of Christian Education is the Church in preparation for the task. The Boards of National Missions and Foreign Missions are the Church in action at the task. The Board of Pensions is the Church caring for its workers who have done their part of the task.

III. The Service Program for Women's Organizations in the Church.

The Conference agreed that the Service Program should include:

A. Service for the local church.

1. There should be definite spiritual objectives in order to conserve spiritual values.

B. Service for the community.

C. Service through Church agencies.

1. Christian Education.

2. National Missions.

3. Foreign Missions.

D. Service to independent agencies promoting Christian Betterment.

1. Since church women are active in all of the many organizations maintained for Christian betterment, the Conference reported extreme interest in, and appreciation of, these organizations and commended the participation of Presbyterian women as individuals in such fields of service.

In the consideration of the Service Program, special emphasis was placed upon the work of the local church, and upon the work of the Boards of the Church.

IV. The Financial Responsibility of the Women's Organizations.

After careful and conscientious discussion, the following *motion was adopted* concerning the financial responsibility of women's organizations in the Church: "Inasmuch as we as a conference favor an educational and service program involving the interests of the Board of National Missions, Board of Foreign Missions, and Board of Christian Education, we recommend that we recognize also a financial responsibility for the work of the three Boards. We further recommend that a financial program be formulated which shall conserve and further the work already assumed for the two Boards (National and Foreign Missions) and undertake new responsibility for the Board of Christian Education. The basis on which we are to co-operate financially to be worked out by a representative committee of both men and women from the three Boards and General Council, and three members representing Synodical and Presbyterian Societies."

In considering methods of giving, it was the consensus of opinion of the Conference that at the present time the diversified budget of the various organizations is more satisfactory in general than the unified budget through the Church.

V. The Form of Organization for the Women in the Church.

In its consideration of the form of organization, the Conference adopted the following resolution:

"It is the sense of this gathering that the choice of any type of women's organization for the local church

shall be governed by the needs (existing conditions) of the local church." This was amplified by other resolutions, as follows, which were also adopted:

"The feeling of this Conference is that while at present there is need for the existence of women's organizations, there is the deepest desire of the organized women to have every possible co-operation with the men in the local church, Presbytery, etc., and to further the development of joint enterprises between men and women. The ideal is that we are working toward a time when the Church shall in *reality* be an institution where it will be possible for 'all members of the Church to find their place of service without other discrimination than ability and capacity.' When that ideal shall be realized, there *may* be no further need of separate women's organizations.

"Looking forward with faith to a closer fellowship in the future, we believe that the ideal types of organization are those which shall correlate and broaden the interests of all the women in the Church."

The Conference endorsed a statement prepared by a Committee of younger members which expressed appreciation of the heritage they had received, their loyalty and devotion to the Church of today, and their longing that it might move forward to broadening service.

They expressed regret that the Church of today is not holding their friends and they endorsed the proposal in regard to the ecclesiastical status of women in the Church, which they felt would do away with one of the barriers which stood between some of the fine younger people of today and the Church. They were enthusiastic about the young people's program and felt that a unified and correlated program for adults should be put into operation through a unified organization.

The Conference listened with interest to a statement of interdenominational work which includes the World's Day of Prayer and *adopted the following resolution*: "That so far as possible work for the community and the forces for moral betterment be done through local interdenominational organizations, and that we recommend the co-operation of Presbyterian women in the various activities of these groups. Where there is no inter-

denominational organization, but where such an organization is needed, we suggest that so far as possible, Presbyterian women co-operate in the formation of such a group, through which may be carried forward local, national and world-wide interdenominational activities."

The spirit of prayer and fellowship permeated the whole Conference, unifying the thinking and actions of the group. The Conference expressed its appreciation of the wise guidance and leadership of Miss Hodge, as presiding officer, and Miss Tyler, as discussion leader, and recorded its gratitude to the General Council for planning the Conference and making it possible for the delegates to attend.

Respectfully submitted :

MRS. H. NORMAN PERKINS
MISS ELINOR PURVES
MRS. WILLIAM HUNTER
MRS. DAVID M. THOMAS
MRS. WILLIAM L. DARBY
MRS. CHARLES W. KERR
MRS. LEE H. WAKEFIELD
MISS THEODORA PERCIVAL
MRS. WILLIAM HOUSTON
MISS KATHERINE GARDINER,
Chairman

FINDINGS COMMITTEE.

REPORTS RELATING TO THE STATUS OF WOMEN IN THE CHURCH

For the Information
of the Delegates

TO THE

CONFERENCE OF WOMEN

St. Paul, Minnesota

May, 1929



ISSUED FROM THE OFFICE OF THE GENERAL ASSEMBLY
514 Witherspoon Building - - - Philadelphia, Pa.

I

The Special Committee on the Official Relation of Women in the Church, 1920

Minutes of the General Assembly,
Presbyterian Church in the U. S. A.
1920, p. 126, et seq.

The Special Committee on the Official Relation of Women in the Church presented its report, through its Chairman, Rev. S. Hall Young, D.D. The report was adopted and is as follows:

The constitution of your Committee was on this wise:

The General Assembly of 1919 received three overtures. The Presbytery of Columbia River asked that Women be made eligible to ordination both as ministers and ruling elders; the Presbytery of Saginaw overtures that they be ordained as ruling elders; and the Presbytery of Dallas asked that a committee be appointed to investigate the whole question of enlarged opportunities for women in the Church.

These overtures were referred to the Assembly's Committee on Polity. A majority of the Committee recommended that the Assembly take no action; a minority report asked that a committee be appointed to take under consideration the whole matter of enlarging opportunities for women in the Church, and to report to the next Assembly. The minority report was adopted and the Committee appointed by the Moderator. In composing the Committee the Moderator selected one each from those voting for the majority and the minority reports of the Committee on Polity.

At the first meeting of the Committee held September 23, 1919, the following sub-committees were appointed: Dr. Young, to obtain and tabulate the consensus of opinion of prominent men and women in the Church on this subject; Dr. Work, to examine the teachings of Scripture on the question; Dr. Barrett, to ascertain the deliverances and practice of other ecclesiastical bodies; Mr. Manson, to review the case of Mrs. Chapman which was before the last Assembly, and other similar cases; and Mr. Taggart, to report on the law and equity of the question.

It was decided that as far as possible public discussion of the question should be avoided until after the report of the Committee should be rendered; and that Presbyteries and Synods and their officers should not be consulted officially until the Assembly should decide whether or not it would send an overture or overtures on this subject to the Presbyteries.

On December 30, 1919, a meeting of the Committee was held at which all the members were present, with the exception of Dr. Work who was ill. However, he presented his report.

The facts and conclusions arrived at by your Committee at this meeting and from subsequent investigation and correspondence are as follows:

Personal letters were sent to over a hundred ministers and elders and to forty women asking their opinion on these three questions: (1) Should women be admitted to ordination as ruling elders? (2) Should they be received into the ministry? (3) Should they be made eligible to sit in the courts and councils of the Church on an equality with men?

The names of the men to whom this letter was sent were selected from those prominent in the Presbyterian Church and representing the different synods and the various theological seminaries. The women addressed were generally officers in missionary organizations, or of wide reputation in other lines of Christian work.

In addition requests for letters on the subject were inserted in various church papers; and the sub-committees corresponded concerning their special subjects.

Many letters have been received in reply, evincing a general, intelligent and growing interest in this question. These were distributed among the sub-committees, tabulated and discussed in Committee. After laying aside those letters which were indefinite or expressed no decided convictions, a hundred letters have been examined and compared, with these results:

I. From a Scriptural standpoint, the question was discussed keenly pro and con, by professors in our theological seminaries and others, strong on the Old and New Testaments. After examining these arguments and after independent investigation your Committee is of the opinion that the Scriptures do not forbid either women elders or women preachers.

II. The sub-committee appointed to investigate the usages of other ecclesiastical bodies corresponded with the leading representatives of seven Protestant denominations, receiving courteous and informing replies in every case. In brief, this is the sum of these replies:

1. Three of these denominations, namely the Methodist Protestant, the Christian, and the Congregational, ordain women to the ministry. However, but few women have availed themselves of the privilege.

2. The other four denominations interrogated, viz. the Lutheran, Baptist, Episcopal and Methodist Episcopal do not have women preachers, nor does there seem to be any particular inclination in these churches to accord them this office.

3. Where women preach their labors are generally limited to small fields.

4. In practically all of these seven churches women are admitted to every other official position in the Church except the ministry. They serve on official boards, are trustees, deaconesses, etc., and there is a growing tendency to admit them to official equality with men in the matter of counsel and oversight in the government and service of the Church.

5. If the experience of other denominations is to be considered in helping us to reach a decision, the evidence is favorable to women in the office of the eldership, but is, on the whole, unfavorable to women in the ministry.

III. The case of the appeal of Rev. Robert C. Hallock, D.D., against the Presbytery of Chemung for licensing Mrs. Wm. A. Chapman to preach, the Assembly sent the case back to the Synod of New York and it came before the Judicial Commission at the fall meeting of Synod.

The appellant had three counts in his plea: first, that the licensing of a woman to preach was irregular; second, that it was unconstitutional; third, that it was unscriptural.

The Judicial Commission refused to pronounce upon any of these counts but the first, that the licensing was irregular. It found against the Presbytery and directed that the license of Mrs. Chapman be rescinded, reminding the Presbytery that the proper way to reach such a license would be by overture to the Assembly. The papers in the case were handed to this Committee by the Chairman and Clerk of the Synod's Judicial Commission.

The fact that the Presbytery's attorney moved that the Synod overture the General Assembly that women be granted the right of licensure and ordination; and that the motion was voted down, was taken by some of our Presbyterian papers to mean that the Synod of New York had gone on record as opposed to giving women the right to preach. The officers of the Synod's Commission made it plain that this was not the case. The Synod did not act upon the merits of the question, but only upon their regularity of such licensure under the present order of things, and the impropriety of the Synod's sending up such an overture.

IV. As to the propriety and equity of ordaining women as ruling elders and ministers, the hundred letters which were carefully examined and tabulated by your Committee and considered as fairly representing sentiment in our Church, were most interesting and illuminating. Seventy of these were from ministers and elders of the Church, sixty-three ministers and seven elders, all men of weight and influence in the Church; thirty were from women of like prominence.

Of these seventy men, forty-two, or sixty per cent, favored the ordination of women to the eldership; thirty-four, or forty-eight and one-half per cent, advocated their right of ordination to both ministry and eldership; six thought they ought to have the right to a seat in the courts and councils of the Church, but without ordination; while but twenty-two, or thirty-one and one-half per cent, opposed any change in the present usage of the Church.

Of the thirty women whose letters were listed, eighteen favored granting women the right of ordination to both ministry and eldership, two advocated admission as commissioners to presbytery and assembly without ordination, while but seven opposed their advancement in any respect or degree in the Church.

One very significant item must be recorded here. Seven of these ladies who wrote to your Committee took the question to the missionary and other organizations of which they were officers, and a vote of sentiment was taken. In each case the majority was in favor of the ordination of women.

Among the arguments advanced by those opposed to any change in the present usage of the Church, in addition to the Scriptural, are these: That woman's sphere is the home. That her family duties would interfere with her functions as minister and elder. That her ordination would result in lowering the dignity of the office. That it would afford an excuse for men to shirk *their* duties. That it would retard, and perhaps defeat the hoped for union of the Presbyterian Church in the U. S. A. with other Presbyterian bodies; that it would keep men away from the Church; that it would lend countenance to and accelerate a dangerous feminist movement.

Some of the arguments urged by those who advocate the ordination of women to one or both these church offices, in addition to the argument from Scripture, are these: The ordination of women belongs to the spirit of the age, her civil equality is assured in our own and other nations—why deny her ecclesiastical equality? A considerable majority of the membership of the Presbyterian Church is composed of women and girls, and they do more missionary and other church work than the other sex; hence they are entitled to the honors as well as the labors of the Church. In many cases, especially on the frontiers, the organization of new churches is hindered and sometimes made impossible because of the lack of suitable material for elders among the men of the community, whereas there is abundance of good “elder-timber” among the Christian women. Women elders and ministers would in thousands of cases be able to do useful

and necessary work for the children and the poor which is impossible for male officers. The call to minister in holy things is of God and is not limited to one sex; when this call is heard by a woman it is not seemly in man to say her nay.

Other arguments on both sides were advanced. It is proper to report that the ladies advocating the ordination of women to the ministry or eldership in each case disclaimed any wish to occupy the office themselves but claimed the right for their sisters.

Your Committee declines to express an opinion upon the merits of this important question. It is divided in sentiment, a majority having expressed themselves as conservative. But it is united in the opinion that the question is of sufficient moment and has excited such widespread interest as to demand discussion and settlement by the Church at large.

As the question of admitting women to the office of ruling elder has commanded the support of the larger number, and seems most urgently to call for the decision of the Church upon it, your Committee has decided to present only the one subject to the Assembly. The admission of women to presbytery, synod and Assembly without ordination would involve radical changes in our Constitution, while this right naturally follows ordination. Your Committee respectfully presents the following resolution and urges its adoption:

Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Over-
ture:

“Shall the Constitution of the Presbyterian Church in the U. S. A. be so amended as to admit properly qualified and elected women to ordination as Ruling Elders, with all the rights and duties pertaining to this office.”

Respectfully submitted,

S. Hall Young, *Chairman*.

II

Report to the General Council of its Committee on Conference with the Women of the Church

1. In accordance with the instructions of the Council the Conference authorized by the Council was held in the Fourth Presbyterian Church in Chicago on November 22, 1928. There were present the following members of the General Council:

Rev. Hugh K. Walker, D.D.

Rev. Henry C. Swearingen, D.D.

Rev. Lewis S. Mudge, D.D.

Dr. Robert E. Speer
 Rev. John McDowell, D.D.
 Rev. William P. Schell, D.D.
 Rev. William C. Covert, D.D.
 Rev. Samuel T. Wilson, D.D.
 Rev. William R. Taylor
 Mr. J. J. Ross
 Mr. S. Frank Shattuck
 Mr. George G. Barber
 Mr. William M. Cosby
 Mr. George Nicholson
 Miss Margaret E. Hodge

The following are the representatives of the women of the Church who had been invited to the Conference:

Mrs. Charles A. Blinn
 Miss Ethel Capen
 Mrs. Lincoln M. Coy
 Mrs. William L. Darby
 Mrs. Samuel Hamilton, Jr.
 Mrs. Frederick M. Paist
 Mrs. H. Norman Perkins
 Mrs. Charles K. Roys
 Mrs. Albert Parker
 Mrs. Robert E. Speer
 Mrs. David M. Thomas
 Miss Florence G. Tyler
 Miss Blanche Wachob
 Mrs. Dan Everett Waid
 Miss Elizabeth Neely
 Miss Ann Elizabeth Taylor
 Miss Gertrude Schultz

A very full report of this Conference and its discussions was made by Mr. Barraclough of the Stated Clerk's Office, and a copy of this report has been submitted in advance, with a copy of this report, to each member of the Council as a part of the report of this Committee.

2. Prior to the Conference on November 22nd a volume of documents, assembled by the Stated Clerk, had been sent to each member of the General Council and to each of the women invited to the Conference. The Stated Clerk had sent also accompanying this volume a copy of Miss Maude Royden's book on "Women and the Church." We earnestly request that all the members of the General Council read these documents and this book and re-read the paper by Mrs. Bennett and Miss Hodge on "Causes of Unrest among the Women of the Church" before the meeting of the General Council in Philadelphia on March 5th and 6th.

3. The Committee would call the attention of the General Council to the consideration of this question of the place of women in the Church by the General Assembly of 1920. At that Assembly a special committee, of which Dr. S. Hall Young was chairman, presented an extensive report, a copy of which is attached hereto as a part of the report of your Committee. On the basis of the report of Dr. Young's Committee the General Assembly sent down the overture recommended, the effect of which would have been to make women eligible to election to the eldership as well as to the diaconate. 139 Presbyteries voted for the adoption of the overture and 125 against it. Of the Presbyteries which voted, accordingly, the majority favored the overture. 37 Presbyteries, however, did not vote, so that the vote for the overture did not represent the majority of all the Presbyteries and the overture was lost.

4. Your Committee has given consideration to the objections to the admission of women to the eldership and as evangelists and ministers, resting on Scripture grounds. It has examined a small book on this subject published many years ago by Dr. George P. Hays, which seems to us a convincing answer to these objections. This book, however, is out of print and it is felt by many that any presentation of the matter today should be in the form of some re-statement that would review the whole question with relationship to the thoughts and tendencies of our own time. It is our conviction that there should be a very careful re-study of the whole question of the teaching of the Scriptures with reference to the place and work of women in the Church. Such studies are now under way and will no doubt be carried forward in unofficial ways and the mind of the Church will undoubtedly come to whatever position may be found to be the true and Christian position.

5. Your Committee has given consideration to three alternative proposals:

(1) The re-submission to the Presbyteries of the substance of the overture which was approved by the majority of the Presbyteries which voted in 1920-21.

(2) A re-submission of this matter with an additional proposition providing for the licensure of women as evangelists wherever Presbyteries believe that it is desirable.

(3) The removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church. This could be effected very simply by amending the Form of Government

(a) making Chapter III, Section II, to read

"The ordinary and perpetual officers in the Church, *who may be of either sex*, are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons."

(b) making Chapter XIII, Section II, read

"Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

(c) and by making a few minor verbal changes elsewhere, as for example in Chapter XII, Section VII, etc., and Constitutional Rule No. 1.

Your Committee would be glad to know the mind of the General Council with regard to these various proposals. The Committee was of the impression that, with the exception of one or two members of the Council, all the members of the Council and all the women who were present at the Conference were in favor of the first and second of these proposals, and we think also of the third. Your Committee is unanimously in favor of the principle of the third suggestion, and if it meets with the approval of the Council, we would propose a recommendation by the Council to the Assembly of an overture to this effect; or if the Council deems this unwise, then we would recommend an overture embodying the second proposal.

Your Committee would raise the question as to whether if the matter is to be referred again to the Presbyteries in any form it would not be wise and right for the Assembly to suggest to the Presbyteries that in determining the issue the Presbyteries might ascertain for their information the judgment of all the members of the churches in order that the women themselves might have a voice with regard to these issues so fundamental to the life of the Church, of which the women are members on a basis so far as Church membership is concerned of entire equality with men.

6. We recommend that this committee be continued, to forward by wise measures the study throughout the Church of the questions involved and of their solution in accordance with the best interests of the Church and with a view to its largest power.

7. One of the questions dealt with in the paper of Mrs. Bennett and Miss Hodge on "Causes of Unrest among the Women of the Church" and considered in the Conference on

November 22nd was the problem of women's organizations in the Church. The General Assembly at the time of the consolidation and reorganization of the Boards adopted an injunction that there should be no interference with or disturbance of the existing women's missionary organizations in Synods, Presbyteries and the local churches. New questions and new problems have arisen which clearly call for careful consideration primarily by the women of the Church. The Council of the Women's Committees of the Boards of Missions at a meeting on February 6th voted to ask your Committee to present this matter to the General Council. The Council of Women's Committees of the Boards of Missions writes to your Committee as follows:

"The situation at present in view of the overture by the Board of Christian Education to General Council, in view of the activity among the women of many churches and in view of the pressure of interdenominational and civic forces upon the attention of the local church women, has made it seem desirable that there should be now an adequate and extensive survey of the whole field of woman's service to the Church and the types of organization suited to these changed conditions. Because this seems to be so eminently in line with the study of Causes of Unrest among the Women of the Church and therefore of your Committee which is to report thereon, the Council of Women's Committees is approaching you informally to ask whether your Committee would not recommend to General Council that such a survey be made and that this be done by the calling of a conference of (1) the women members of all the Boards, (2) an equal number of women who are associated with the present forms of church service such as the missionary society, the association or federation, the ladies aid society, and (3) of women who while church women are quite outside of all of the organized service of the women in the church. It makes the further suggestion that such a conference shall present to General Council the results of its thinking as to the future of the organized work of women in the Presbyterian Church. The Council of Woman's Committees, again speaking informally, would express itself as hoping that General Council might be advised by your Committee to take no action on matters relating to the woman's organization until after it had received a report from such a conference."

Your Committee recommends to the General Council the approval of these suggestions and asks that such a conference be authorized and that Miss Hodge, Mrs. Bennett, Mrs. Coy, Mrs. Waid and Mrs. Finley be appointed a committee to arrange for it and to report its conclusions to the General Council.

We recommend that the proposed Conference be held in connection with the Women's Biennial meetings this coming May in St. Paul, that it consist of 100 members, approximately one half from the women members of the Boards whose expenses will be met by the Boards, and approximately one half from the Church, to be chosen by the Committee of Arrangements so as to represent all sections and as far as possible, all shades of opinion among the women of the Church, the expenses of this half to be paid, approximately \$5,000.00, out of General Assembly funds. The program of the Conference shall be determined by the Committee of Arrangements.

III

Report of the General Council to the General Assembly of 1929

IX. Special Committees

A. Special Committee on Status of Women in the Church

At the meeting of the Council in Chicago in November, 1928, Mrs. Bennett and Miss Hodge, vice presidents of the Boards of National and Foreign Missions, and corresponding members of the Council, presented a paper entitled, "Causes of Unrest Among the Women of the Presbyterian Church in the United States of America." This was a very thoughtful and disturbing paper and the Council gave it careful consideration. Instead of, at that time, taking any action or even giving general distribution to the paper the Council deemed it wise to call a Conference with fifteen representative women of the Church to study with them the whole question of the relation of women to the life and work of the Church together with the problems which at this time confront the women's organizations in the Church. A whole day was devoted to this conference in Chicago in November, 1928, and at its meeting in Philadelphia in March, 1929, the Council received a full report of this Conference and considered the recommendations of the committee of the Council which had arranged for the conference and had been charged with the duty of recommending to the Council any actions which it might be deemed wise to present to the Assembly.

This committee, which consisted of two members of the Council, and Mrs. Bennett and Miss Hodge, brought before the Council two important recommendations. The first recommendation had to do with a request from the women's committees of the boards of Missions of the Church that the

General Council should call a conference of the following three groups:

1. The women members of all the Boards.
2. An equal number of women who were associated with the present forms of church service, such as the Missionary Society, Women's Association or Federation, the Ladies' Aid Society.

3. Some women who, while church women, are quite outside of the organized service of the women of the Church.

This Conference would make a survey of the whole field of women's service to the Church and of the types of women's organizations in the Church best suited to present conditions. The Council voted to approve such a Conference to be held in St. Paul in May in connection with the biennial meetings of the women's societies; the Conference to be limited to approximately one hundred women, one half consisting of women members of the boards of the Church. the other half representing, as far as possible, all sections and types of women in the membership of the Church. The expenses of the women from the Mission Boards to be met by the Boards, and the expenses of the women from the Church at large to be met out of the funds of the General Assembly.

In accordance with the request of the women's committees this Conference is to report to the General Council and the General Council agreed to defer any action with regard to women's organizations in the Church until it had received the report of this Conference. A committee consisting of Miss Hodge, Mrs. Bennett, Mrs. Coy, Mrs. Waid and Mrs. Flemming was appointed to make arrangements for the Conference.

The other important recommendation of the Committee dealt with the official relations of women to the ecclesiastical organization of the Church. This matter had been carefully considered by the General Assemblies of 1919 and 1920 and a special committee was appointed by the General Assembly of 1919 which made a full report to the Assembly in 1920. This Committee reported:

"From a Scriptural standpoint the question was discussed keenly pro and con by professors in our theological seminaries and others strong on the Old and New Testaments. After examining these arguments and after independent investigation, your committee is of the opinion that the Scriptures do not forbid either women elders or women preachers."

The Committee recommended, however, that it was desirable at that time to submit only a proposal in favor of the admission of women to the eldership. The report of the Committee in full was adopted by the General Assembly and

the following overture was ordered sent down to the Presbyteries:

"Shall the Constitution of the Presbyterian Church in the United States of America be so amended as to admit properly qualified and elected women to ordination as ruling elders, with all the rights and duties pertaining to this office?"

This overture was voted upon by the Presbyteries and it was reported to the General Assembly of 1920 that 139 Presbyteries had voted for its adoption and 125 against it and that 37 Presbyteries had not voted. Of the Presbyteries which voted accordingly the majority favored the overture. However, as a majority vote of all existing Presbyteries (at that time 301) is required in favor of a given overture if the Form of Government is to be amended in accordance with its provision this overture failed of adoption but only by twelve votes.

The Committee of the Council laid before the Council the following three alternative proposals:

(1) The re-submission to the Presbyteries of the substance of the overture which was approved by the majority of the Presbyteries which voted in 1920-21.

(2) A re-submission of this matter with an additional proposition providing for the licensure of women as evangelists wherever Presbyteries believe that it is desirable.

(3) The removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church. This could be effected very simply by amending the Form of Government.

(a) making Chapter III, Section II, to read

"The ordinary and perpetual officers in the Church, *who may be of either sex*, are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons." Or in similar language.

(b) making Chapter XIII, Section II, read

"Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

(c) and by making a few (minor) verbal changes elsewhere, as for example in Chapter XII, Section VII," and in Constitutional Rule No. 1.

The Committee unanimously recommended to the Council the approval of the third of these alternatives. After long discussion the General Council, by a vote of 13 to 6, adopted this recommendation of the Committee, and herewith recommends to the General Assembly that the Stated Clerk be instructed to send to the Presbyteries for their action the following overtures:

A. On Admission of Women to Full Ecclesiastical Standing .

To the Presbyteries of the Presbyterian Church, U. S. A.:

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, Minnesota, May 23-29, 1929, adopted the following:

“Resolved, That the Stated Clerk be directed to prepare and send down to the Presbyteries for their action the following Overture:

(a) “Shall the Form of Government, Chapter III, Section II, be amended by the addition of the following words: ‘These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith’, so that the Form of Government, Chapter III, Section II, shall read as follows:

“II. The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith.”

(b) “Shall the Form of Government, Chapter XIII, Section II, be amended by the omission of the following words: ‘provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon’, so that it shall read as follows:

“II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office.”

(c) “Shall the personal pronouns, “he”, “his”, “him”, be followed by the personal pronouns, “(she)”, “(her)”, “(her)”, respectively, in the sections of the Form of Government where forms of record or of personal address, or of commission, are prescribed, namely, The Form of Government,

Chapter XIV, Section VIII; Chapter XV, Section XIII; Chapter XXII, Section II."

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture as a whole including (a) (b) and (c) by giving a single direct affirmative or negative answer thereto.

B. On the Amendment of Constitutional Rule No. 1

To the Presbyteries of the Presbyterian Church, U. S. A.:

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, Minnesota, May 23-29, 1929, adopted the following:

"Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:

Shall Constitutional Rule No. 1 adopted in 1893 and entitled "Local Evangelists" be amended to read as follows:

It shall be lawful for Presbytery, after proper examination as to piety, knowledge of the scriptures, and ability to teach, to license, as a local evangelist, any communicant member of the church, who, in the judgment of Presbytery, is qualified to teach the gospel publicly, and who is willing to engage in such service under the direction of Presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the Presbytery at least once each year, and any license may be withdrawn at any time at the pleasure of the Presbytery. Communicant members securing such licenses may be ordained to the gospel ministry, should they desire to enter it, only when they shall have served at least four years as local evangelists, and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology, homiletics, Church history, Church polity, and the English Bible, under the direction of Presbytery."

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture, by giving a direct affirmative or negative answer thereto.

The General Council's committee in its report to the Council raised the question as to whether in referring the matter to the Presbyteries it might not be wise and right to suggest to the Presbyteries that at their discretion in determining the issue they might ascertain for their information the judgment of all the members of the Churches within their

bounds. It is obvious that it is not competent for the General Assembly to direct Presbyteries in this matter or to limit their freedom of action in any way.

The General Council is aware of the importance of the recommendation which it makes but it is convinced that the time has come when this question should be submitted to the Church for its careful consideration and determination.

The Secretary of the General Council has been requested to add at this point in the report of the General Council to the General Assembly a note stating that certain members of the General Council voted in the negative *upon the question of transmitting to the Presbyteries* the overtures herewith submitted relating to the status of women in our Church, believing it to be for the best interests of the Church that the submission of this matter to the Presbyteries for their votes should be *postponed for a one year period*. The members of the General Council who desire to have their names associated with this note are Dr. Mark A. Matthews, Dr. John Timothy Stone, Dr. Henry C. Swearingen, Mr. Fred B. Shipp and Mr. S. Frank Shattuck.

When that ideal shall be realized, there may be no further need of a separate women's organization.

Looking forward with faith to a closer fellowship in the future, we believe that the ideal types of organizations are those which will correlate and broaden the interests of all the women in the Church.

From a group of younger members of the conference came a statement of appreciation of the heritage they have received, of their loyalty and devotion to the church of today, and their longing that it may move forward to broadening service. They expressed enthusiasm for the young people's program and felt that a unified and correlated program for adults should be put into operation through a unified organization.

G. The conference listened with interest to a statement of interdenominational work which includes the World's Day of Prayer and adopted the following resolution: That so far as possible work for the community and the forces for moral betterment be done through local interdenominational organizations, and that we recommend the cooperation of Presbyterian women in the various activities of these groups. Where there is no interdenominational organization, but where such an organization is needed, we suggest that so far as possible Presbyterian women cooperate in the formation of such a group, through which may be carried forward local, national and world-wide interdenominational activities.

The spirit of prayer and fellowship permeated the whole conference, unifying the thinking and actions of the group. The conference expressed its appreciation of the wise guidance and leadership of Miss Hodge, as presiding officer, and Miss Tyler, as discussion leader. A vote was expressed voicing appreciation to General Council for planning the conference and making it possible for the delegates to attend.

Respectfully submitted:

Mrs. H. Norman Thomas
Miss Elinor Purves
Mrs. William Hunter
Mrs. David M. Thomas
Mrs. William L. Darby
Mrs. Charles W. Kerr
Mrs. Lee H. Wakefield
Miss Theodora Percival
Mrs. Wm. Houston
Miss Katherine Gardiner,
Chairman,
Findings Committee

The Board of Christian Education is the Church in preparation for the task. The Boards of National Missions and Foreign Missions are the Church in action at the task. The Board of Pensions is the Church caring for its workers who have done their part of the task.

C. In its consideration of the Service Program of the women's organizations of the Church, the conference emphasized the necessity for conserving spiritual values and suggested that there should be definite spiritual objectives.

It was felt that while recognizing that this wider program offers many new opportunities for service, special emphasis must be laid on the work for the Church itself and its established agencies.

Because church women are active in all of the many organizations maintained for Christian betterment, the conference reported extreme interest in and appreciation of these organizations and commended the participation of Presbyterian women in such fields of service.

D. After careful and conscientious discussion the following motion was adopted concerning the financial responsibility of women's organizations in the Church: Inasmuch as we as a conference favor an educational and service program involving the interests of the Board of National Missions, Board of Foreign Missions and Board of Christian Education, we recommend that we recognize also a financial responsibility for the work of the three Boards. We further recommend that a financial program be formulated which shall conserve and further the work already assumed for the two Boards (National and Foreign Missions) and undertake new responsibility for the Board of Christian Education. The basis on which we are to cooperate financially to be worked out by a representative committee of both men and women from the three Boards and General Council, and three members representing Synodical and Presbyterian Societies.

E. In considering methods of giving, it was the consensus of opinion of the conference that at the present time the diversified budget is more satisfactory in general than the unified budget.

F. In its consideration of the form of organization, the conference adopted the following resolutions:

It is the sense of this gathering that the choice of any type of women's organization for the local church shall be governed by the needs of the local church. This was amplified by other resolutions, as follows, which were also adopted:

The feeling of this conference is that while at present there is need for the existence of a women's organization, there is the deepest desire of the organized women to have every possible cooperation with the men in the local church, Presbytery, etc., and to further the development of joint enterprises between men and women. The ideal is that we are working toward a time when the Church shall in reality be an institution where it will be possible for "all the members of the church to find their place of service without other discrimination than ability and capacity."

Some of the arguments in favor of the motion were as follows:

The changing status of women in all other relationships makes it logical for the Church to fall in line.

Woman's contribution can be most effective when unhampered and unrestricted.

Scattered areas will be greatly strengthened by the service of women in the capacity of Elder or Minister: on Mission fields such service is often essential.

The experience of those denominations which have already granted ecclesiastical status to women justifies the desire for it.

Any reluctance in this generation is annulled by the progressive thinking of the youth of today, who do not think in terms of sex.

The contribution that women of the Church can give in national assemblies will be greatly strengthened if it can be authoritative.

After careful presentation of the ecclesiastical status of women in other denominations and the causes which have led to the present conference, also the arguments for and against removing the restrictions on women's place in the Church, and a very illuminating interpretation of the Scripture on the subject by Drs. Mudge and Speer, the conference, almost unanimously, adopted the motion.

In reply to the questions raised by General Council, the conference voted in favor of removing all ecclesiastical restrictions from women and advised that action be taken at this meeting of General Assembly.

WOMEN'S ORGANIZED WORK IN THE CHURCH

The conference reached the following conclusions:

A. That it is the consensus of opinion of this meeting that there is need at present for the continuance of women's organizations in the Church.

B. That there is need for an enlarged educational program covering the following matters:

The local church in its relation to the community.

The state and legislation regarding welfare.

The church projecting itself -

1. Through National Missions

2. Through Christian Education

3. Through Foreign Missions

4. Through Board of Pensions

The Church's relation to great moral issues - national and international.

To aid the group in its thinking, the chairman gave the following definitions of the four Boards of the Church:

CONFERENCE ON WOMEN'S STATUS AND SERVICE IN THE CHURCH,
May 21-22, 1929.

The Conference of 100 Presbyterian Church Women, meeting in St. Paul, May 20 and 21, 1929, faced two distinct considerations, namely, the ecclesiastical status of women in the church and the future of women's organized work in the church.

The group adopted as its purpose: to discover the program of activities by which Presbyterian women may best promote the cause of Christ through education, worship and service.

Two statements and questions on which advice was sought by the General Council were presented, as follows:

I. Two overtures relating to the status of women in the Church which if adopted would confer upon women the same status in the Church as that now enjoyed by men, have been formulated for submission to this General Assembly by the General Council with the recommendation that they be transmitted to the Presbyteries for their votes during the current ecclesiastical year.

Question: Shall the General Council recommend that these two overtures be sent down by this General Assembly to the Presbyteries or shall a postponement for one year be recommended by the Council?

II. The overtures above referred to would, if adopted by the Presbyteries, confer upon women the same status in the Church as that now enjoyed by men.

Question: With the purpose in mind of securing for women the same status in the Church as that now enjoyed by men, will it be wiser to seek such status as this for women at once by submitting overtures which if adopted will open to them the status of Local Evangelist, the status of Ruling Elder and the status of the Ministry of the Word and of the Sacrament or will it be wiser to seek full status by degrees submitting this year, for example, overtures relating to the Local Evangelist and the Ruling Elder and later an overture relating to the ministry of the Word and of the Sacrament?

In considering the ecclesiastical status of women in the Church, the conference devoted its time in answer to the question, How can the Church best be served? The motion was made by making it possible for all the members of the Church to find their place of service without other discrimination than ability and capacity.

Warnings were sounded that legal recognition will not be the full solution of the problem; that the majority of women in the church have not thought it through and much educational work will be necessary.

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"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16.

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MAY, 1929

No. 5

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Corinthian Feminism and Its Modern Revival

I Cor. 14:33, 34, 35: "As in all the Churches of the Saints let the women keep silence in the Churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the Church" (Am. Rev. Ver.).

Historical Introduction

Corinth was one of the dominant cities of the Grecian and Roman world. Nature marked its site for a military, politic and commercial center. The Mediterranean gnawing from the west formed the long and narrow Gulf of Corinth. Biting in from the southeast, the great middle sea shaped the border and shorter Saronic Gulf. The nibbling waves of these indentations had almost severed Greece. These depredations of the sea were arrested finally by a narrow neck of rock, three miles across, which held the two parts of Greece together. In ancient days vessels were transported over this barrier with skids and rollers. For this reason it was called "the place over which things go," or in the classical language, "the isthmus." This isthmus held the trans-kingdom highway for land travel, and thru the ingenuity of man, became the by-way of marine commerce, as strategic and important as the Suez, or Panama, of our own day.

Eight miles west of its narrowest part the isthmus broadens to six miles. There stood Corinth. Overshadowing it, eighteen hundred feet in height, towering its natural citadel, the Acrocorinthus. Out of its base flowed one of the worlds most celebrated fountains—the Peirene Spring. Because it sat at the cross-road of empires, because of its citadel, because of its spring, Corinth was older than Sparta, older than Athens, larger than either, and as rich as both together. It is not strange that this great city became the head of the Achaean League. It remained so until its own arrogance and Roman jealousy occasioned its overthrow and destruction by the general Mummius in the year 146 B. C.

For a century Corinth lay desolate, but Julius Caesar, alert to the commercial opportunities of its location, founded a second city on the ancient site. He peopled it with emancipated slaves, of various nationalities and diverse languages. This mongrel population multiplied in numbers, increased in power until Corinth became a cosmopolitan emporium of half a million souls, the richest and most populous city of Greece, by the middle of the first century A. D. Here East met West. Into its harbors of Cencrea and Lechaem sailed the merchandise of Asia and the trade of Italy. Its streets, a continual "vanity fair," were thronged with merchants, tradesmen, sailors, soldiers, adventurers, refugees, criminals. The depravity of Greece married the brutality of Rome, and their offspring was New Corinth, a Pagan city in a heathen age.

Cities of the ancient world like the cities of the modern had much in common but they were different. Cities have individuality. They seem to be organisms with personality. This was true of the great cities that Paul the Apostle to the Gentiles visited. Each presented a peculiar problem to advancing Christianity. Ephesus was a city of oriental superstition and worshiped its Diana, practiced its black arts, and communicated with demons. Athens was a city of intellectualism. It was the stronghold of philosophy. They spent their time in speculation—telling and hearing some new thing. There was the shrine of Athena. Rome was the city of power and law and the apostolic letter to this community is couched in legal terms. Corinth was the mart of trade, the city of the capitalist, merchants were her princes—the New York of the past.

The history of this city should be an illuminating lesson for our own times. At first Corinth worshiped Neptune. Their oldest temple at the base of their citadel, contained the statue of the lord of the sea with his forked trident, for it was the wind and the waves that wafted their wealth to their ports. That the Corinthians realized the

danger of riches is apparent from their legends of Jason and his golden fleece; of Tantalus and his insatiate thirst for gold; of Sisyphus and his greed for gain. Their mythical moralizing did not arrest their demoralization, however.

With wealth came ease and leisure, luxury and voluptuousness, effeminacy and debauchery, avariciousness and greed. They were assailed by and yielded to all the temptations peculiar to a rich commercial people, until the expression "to Corinthianize" was a synonym for cheating and debauchery, from the Pillars of Hercules to the River Euphrates.

The degeneracy of this city could be traced in the history of its Isthmian games. These were at first religious exercises. Later they were only amateur contests for a crown of parsley leaves, or pine. Then the glory of Greek athletics passed into eclipse. There came the era of professionalism, gambling, and brutality when hired bullies mauled each other bloody to make a Corinthian holiday.

A similar course can be traced in the influence of prosperity on its intellectual life. The noblest system of philosophy decayed under the demand of liberty and license. It became an endless discussion about words, and non-essentials, an obscuring of moral issues thru an intellectual sophistry. Epicureanism and Stoicism at their lowest stage were only a specious justification of the native sensualism and materialism.

But it was in the realm of religion that abounding prosperity wrought its greatest havoc. If at first the Corinthians obeyed a temple to Neptune at the base of their rocky citadel, where they worshiped the god of their wealth, at a later date they capped the Acrocorinthus with a statue of Aphrodite, the foam-born goddess of love, or lust. Here at her magnificent shrine a thousand beautiful and cultured priestesses devoted themselves to rites of prostitution. It is not surprising that the womanhood of Corinth living in this polluted atmosphere should show a brazenness, unusual even in a Pagan world, and would appear in public meetings with uncovered head and disturb promiscuous assemblies with shameless interruptions.

Into the fetid atmosphere of this urban hive of heathenism, with its parvenus, sybarites, gladiators, actors, crooks; its shrines, palaces, gardens, theatres, baths, and markets; its festering vices, leprous morals, cankerous trade, came the Apostle of the Gospel of Christ. It was during the second missionary tour in the year 51 A. D. (Acts 18:1-18). At Philippi the Gospel had been arrested by Roman law, and Paul had moved on to Athens. Here Pagan philosophy had rejected its claims. From thence the Evangel of the Cross had journeyed on to Corinth, whose Acrocorinthus was visible from the Acropolis of Athens. It is little wonder that the great apostle to the Gentiles began his ministry here "in weakness and fear and much trembling" until he received divine encouragement in a vision of the night, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Paul continued a year and six months in Corinth. By day he wrought at his trade with his fellow-craftsmen Aquila and Priscilla. At night and on the Sabbath he sowed the seed of the gospel in homes and in the Synagogue, winning converts to the faith. It was here that he wrote his first epistles, two to the church at Thessalonica. When Silas and Timothy had come from Macedonia, Paul pressed in spirit testified to the Jews that Jesus was the Christ. And when they blasphemed he departed the synagogue and continued his preaching in the home of Justus, whose house joined hard to synagogue. When Gallio the new proconsul, came into Achaia the Jews charged Paul with starting a new worship contrary to the Roman civil regulations. The trial stirred up a racial riot that necessitated the apostles leaving the community.

Five years later, while Paul was in Ephesus on his third missionary journey, he received disquieting rumors of the condition of affairs in the con-

gregation at Corinth. He wrote a letter, not preserved in the canon (I Cor. 5:9), charging them to discipline fornication. The reply he received (7:1), together with personal reports from certain of the household of Chloe (1:1; 16:7), recently come from Corinth, revealed to the apostle that there were strong reactions to Paganism in the church of that city. Under the stimulus of this distressing news Paul dictates to Sosthenes the letter which we call the first to the Corinthians.

Many were the corruptions of the church at Corinth. All with a heathen background and influence. The apostle must rebuke rationalism, the pride of the natural man, and emphasize the wisdom of God as the way of faith. There were factions as a result of the idolatry of human leadership. There was a case of gross fornication—an incestuous marriage. Saint had lawsuit in civil court with saint. There was immorality that defiled the temple of the Holy Spirit. Marriage was commended as a preventative of impurity. Christian liberty in regard to things questionable must be defined. There were warnings against retrogression to idolatry. The Lord's supper was made a feast as in the idol ceremonies. Women must be taught subordination and modesty in Christian worship. Spiritual gifts must be exercised according to the dictates of natural propriety and divine revelation. The doctrine of the resurrection of the body had to be explained in detail as it was entirely new to Pagans. The thing that will hold our attention in this discussion is the apostle's condemnation of heathen feminism as it manifested itself in the Christian assembly.

The Text

In the twelfth, thirteenth and fourteenth chapters of this epistle the apostle is regulating certain abuses in the exercise of spiritual gifts, and correcting disorders that had arisen in the assembly of the saints of Corinth. Near the close of this section we find the words of our text. We use the American Revised Version as being the most accurate in this particular portion.

"As in all the churches of the saints let the woman keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church (14:33-35)."

In a very simple and direct way this text says what is meant and means what is said. "As in all the churches." The American revisers have on the highest authority placed this clause, found in the King James version at the close of verse 33, at the beginning of verse 34 (see Hodge, Godet, Massie, Conybeare). It is evident that there was uniformity of practice in this respect in "all the churches of the saints," whatever their national, or geographical location. "Of the saints" identifies the organizations, or gatherings, referred to as saintly, or Christian. "The women," this is generic and not indicative of age, or circumstance, but of sex, womankind; not necessarily a married woman; not Corinthian females exclusively but any female disciple. "Keep silence," not absolute but relative. Silence as respecting individual and leading acts as teaching, testifying, questioning, possibly prophesying and speaking in tongues (Calvin); not inclusive of singing. "It is not permitted unto them to speak": "not permitted" because it was contrary to nature—"it is a shame," a perversion of true female delicacy, compromise of an innate sense of decency (V. 40), destructive of modesty, disgusting to men's sense of propriety: "Not permitted" because contrary to the penalty of subordination, imposed on all women for the sin of Eve, as expressed in "the law" (Gen. 3:16): "not permitted" because it was out of harmony with apostolic teaching and practice, uniformly operative in all the churches. "In the churches," not in reference to building, for they had no ecclesiastical structures; but the promiscuous, congregational assembly for divine worship, as in verse 23, "if therefore the whole church be come together into one place."

The apostle evidently anticipated objection and incorrigibility on the part of the rationalistic feminist of Corinth to this curb on their liberalism, perhaps they had ignored a former admonition, for with biting sarcasm, fitting to their rebellious spirit, he adds, "What? Was it from you that the word of God went forth, or came it unto you alone?" Who are you that you inject Pagan practices into your assemblies, contrary to the "word of God" as revealed thru his apostle, and established in the older churches.

It is most significant that just in this connection and context, in relationship to this subject of woman's part in the public services of the church, that the Apostle affirms that "the things which I write unto you, that they are the commandment of the Lord, vs. 37," and he makes the acceptance of this fact of his inspiration a test of spiritual birth and enlightenment," if any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you.

The apostolic anathema is then directed against the wilful ignorers of this teaching, "if any man is ignorant let him be ignorant."

On this teaching of the apostle, together with I Cor. 11:2-16 and I Tim. 2:11-15, the polity of the early church was based. It was given an universal application. The Apostolic Constitution, book III, p. 96, chap. vi, says "We do not permit our women 'to teach in the church,' but only to pray and hear those that teach; for our Master and Lord, Jesus Christ, Himself when He sent out the twelve to make disciples of the people and of the nations, did nowhere send out women to preach."

Tertrilleau (Anti-Nicene Library, Vol. III, P. 168) writes: "It is not permitted a woman to speak in the church; but neither (is it permitted her) to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say (in any) sacerdotal office." Cyprian, (Anti-Nicene Lib., Vol. II, P. 172) argues at length that women ought not to speak in the church, basing his argument on this very text. Ambrose (Nicene and Post-Nicene Lib., Vol. X) (in Ps. 1, Praef. 741) remarks that the injunction of the apostle, forbidding women to speak in public, relates not to singing, "for this is delightful in every age and suited to every sex." Chrysostom says, "Thus they will show submission by their silence."

There has been a remarkable unanimity of opinion on the interpretation of this passage by scholars and commentators, prior to and since the Reformation.

We do not know of a single first rank Calvinistic exegete who varies from the historic and accepted interpretation of this text. Calvin, Com. on Corinthians, comments: "He forbids them to speak in public, either for the purpose of teaching or of prophesying." John Robinson, godly and learned pastor of the Pilgrims, speaks of (Works, Vol. III, P. 328) "reason and grounds of woman's silence in the Churches" as "moral and perpetual." Roger Williams, speaking of Quaker "inventions and peculiarities" says (Pub. of Narragansett Club, Vol. V, P. 210): "I told them and now do, of the un-Christian and unnatural invention of women ministers, women apostles, women ambassadors to all nations—a business that all sober and modest humanity abhor to think of." Matthew Henry says: "Here the apostle enjoins silence on their women in public assemblies, and to such a degree that they must not ask questions for their own information in the church, but ask their husbands at home. . . . Here he seems to forbid all public performances of theirs. They are not permitted to speak in the church, neither in praying or prophesying." Doddridge, the English dissenter, says: "Let your women be silent in your religious assemblies, . . . for it is evidently an indecent thing for a woman to speak in the Church, and suits very ill with that modesty and reserve which is so universally esteemed an ornament to the sex." Dean Alford on I Cor. 14:34, says: "Their speaking in public would be of itself an act of independence, of teaching the assembly, and among others their own husbands." Prof. Ellicott expresses the opinion: "Every form of public address or teaching is clearly forbidden as at variance with woman's proper duties and destiny." Principal Howson, English author, says on this passage: "For it is disgraceful to women to speak publicly in the congregation. (Whence is your claim to change the rules delivered to you?)" Charles Hodge of Princeton Seminary says: "The fact that in no Christian church was public speaking permitted to woman was of itself a strong proof that it was un-Christian, i. e., contrary to the spirit of Christianity." J. G. Butler, American minister and commentator, says on this passage: "Every public act of this kind implies for the time being, a superiority of the speaker over the hearers, and is also contrary to true feminine delicacy." Henry Cowles, Oberlin commentator,

says: "This would indicate that the rules in regard to women were prevalent in all the churches, . . . He meant to forbid women to speak in their public assemblies, even to the extent of asking questions." J. Massie of Oxford in the New Century Bible comments: "Let the practice in all the churches, of imposing silence on the women, be your practice also. They must be in subjection as our law also teaches. They have their husbands at home to learn from: It is a disgrace to a woman to talk in the church assembly." Jas. C. Gray and Geo. M. Adams in the Biblical Encyclopedia: "This seems to be an absolute prohibition in so far as relates to meetings for public worship. . . . The women were not only not permitted to teach, but even to ask questions in church. . . . It seems to be assumed that the unmarried ones would not think of doing so."

The German Lutheran School of commentators have consistently followed the great Dr. Martin Luther in their interpretations. Luther says: "To teach in public is an exercise of a certain kind of lordship in the place with Christ; and it is so much the less suitable for women, since there is in men to be rebuked. At home, they (women) may instruct their own, as far as they know and can." Bengel says: "In your churches where men are present that can speak, let them ask. Men alone are to put questions in the assembly." Neander: "Teaching and preaching for men; mental receptivity, and activity in family life to women." Lange says: "The public speaking of women is not to be easily reconciled with a truly feminine character, and with woman's position in a divinely constituted state." "It must be regarded as indecorous for women to pray and exhort in those social meetings which occupy middle ground between domestic and public worship." Meyer says of this passage: "Directed against the public speaking of women, . . . your women ought to be silent in the church assemblies." Weiss: "This custom demanded women to keep silent in the congregational meetings, it did not permit them to arise and speak in the assemblies because the speaker rules the congregation, and this is contrary to the subordination of the woman, which is demanded by Gen. III 16, . . . For to speak in these herself is not even proper for a woman." Godet: "It is obvious that the apostle regards speaking in public as an act of authority, exercised over the congregation which listens." Olshausen: "The deviation of the Corinthians from the right exercise of the Charismata was further shown in permitting women who were possessed with the gifts to speak in public, this is reproved by the apostle, appealing likewise to the word of God (Gen. III 16). Women were to be submissive to their husbands in all things, and to learn, but not to teach." Philip Schaff: "She is not to act the part of a teacher in the meetings of the faithful, nor to lord it over the men, but to be in silence."

This portion of Scripture has been a great stumbling stone in the path of liberalism. Its obstructiveness to radicalism has been duly appreciated, as is evinced in the amount of blasting it has been subjected to, but being a part of the rock of ages it has remained unmovable.

Perhaps the best modern reproduction of Babel obtainable is produced by asking a group of Progressive Pastors, Auxiliary Leaders, or Expert Endeavorers, why our text does not mean what it says. The result will be an excellent illustration of the "confusion of tongues."

We will submit a few of the reasons advanced against the literal acceptance of this text. The weakness of the opposition is shown in the fact that they advance too many reasons why this text may not stand in its historic interpretation, as if each group of innovationists realized that the other had not succeeded in removing their obstruction; and still they wait, only half satisfied with present results, for the coming of some great Scripture twister to roll this obstructing stone out of their way.

Evasions

Canonical Evasion. It might be urged that the epistle that contains our text has no valid right to a place in the canon. We submit this as a hypothetical objection for we do not know that any scholar, or any school, with any accredited standing at all, has ever maintained it. Even the Tübingen group of critics have not been so audacious as to advance this position in the face of historical evidence. They acknowledge this letter to be Paul's, and they accord it a rightful place in the New Testament. It is referred to by Clement of Rome in his epistle to the Corinthians, written A. D. 93-96, less than forty years after the apostle wrote it. It is also quoted as Paul's by Polycarp. Irenaeus frequently quotes it and in several places attributes it to Paul. It is quoted by Athenagoras (about A. D. 177) as the writing of the Apostle. Clement of Alexandria quotes it as the I Epistle of

Paul to the Corinthians. So does Tertullian. In the Epistle of Diognetus it is cited. It is also referred to in the II Epistle to the Corinthians.

Inspiration Evasion. The first evasion was an effort to avoid the authenticity of the letter to the Corinthians. This is an effort to make void its authority, in whole, or in part, by denying the inspiration of the apostle to the Gentiles. If it be a question of Paul's apostleship it is quickly settled for this letter opens with an assertion of apostleship: "Paul called to be an apostle by the will of God (1:1)": see II Cor. 1:1; Rom. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; Tim. 1:1; II Tim. 1:1; Titus 1:1. In the fourth chapter Paul asserts his apostleship and defends it: "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God, vs. 1"; "God hath set forth us the apostles, vs. 9." In the seventh chapter Paul asserts his power in the words: "So ordain I in all churches, vs. 17." The ninth chapter opens with an unequivocal statement of his office: "Am I not an apostle? . . . have I not seen Jesus Christ our Lord? . . . If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord, vs. 1, 2." In the eleventh chapter Paul says: "Keep the ordinances as I delivered them to you, vs. 2." He closes with his signature: "The salutation of me, Paul, with mine own hand, 16:21."

Let the superficial, ignorant, vicious, and irreverent, that would disparage Paul as a "crusty old bachelor," "a soured woman hater," ponder well these passages in this epistle and then read the magnificent defense of his apostleship made in the second letter to this Corinthian church.

This epistle as a whole is inspired, or it would never have found a place in the New Testament. As if anticipating by divine prescience this opposition, the apostle asserts his inspiration repeatedly. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men but in the power of God, 2:1-5." "We speak the wisdom of God, vs. 2:7." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, 2:13." "I sent unto you Timotheous . . . who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church, 4:17." "I command, yet not I, but the Lord, 7:10." "Say I these things as a man? Or saith not the law the same thing? 9:8." "I have received of the Lord that which also I delivered unto you, 11:23." "I delivered unto you first of all that which I also received, 15:3."

Some will admit the inspiration of this letter as a whole, but deny the inspiration of this particular part that deals with woman's place and activity in the public services. This is an individual attitude and at variance with the consensus of opinion of the people of God in the past and also the doctrinal position of the Protestant Church. The position of the Reformed Church is that "all Scripture is given by inspiration of God," unless definitely specified to the contrary by the apostolic writer, as in 7:12, "to the rest speak I not the Lord." (The expression, "and I think also that I have the Spirit of God, 7:40," does not weaken this position, for the Apostle does not mean to assert that he was in doubt as to his inspiration, but in an ironical Greek way insisting that he did have the Spirit.) If this were not the criterion by which we tested Scripture there would be no possibility of determining what was the word of God and what not, and endless confusion and division would result. But the Holy Spirit has forestalled this very objection by inserting in this very context the assertion of inspiration—"If any man thinketh himself to be . . . spiritual, let him take knowledge of the things which I write unto you that they are the commandment of the Lord, 14:37." This ought to close this question for everyone but a hopelessly biased person.

This Geographical Evasion. This is an effort to localize this commandment. It is said that the apostolic words were directed to the church at Corinth alone. That there were peculiar conditions in this one church, bold and immodest women conducting themselves in a way that would reflect shame, and cause misunderstanding, about the congregation of the saints and the Christian cause in that city. But to whom is this letter addressed? "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, 1:1." In the eleventh chapter, regulating women's head-dress as a sign of subordination, the customs enjoined in this epistle are shown to be general in the early churches by the words: "But if any man

seem to be contentious, we have no such custom, neither the churches of God, 11:16." The commonality of the ordinances of this letter is shown in regulating another feminine question, that of marriage, where the apostle says: "and so ordain I in all churches, 7:17." This text begins: "As in all the churches of the Saints, 14:33," and continues, "let the women keep silence in the churches, 14:34." Of course there was only one assembly in Corinth, so this text is broader than Corinth. The identical instructions are sent to Timothy to enforce in Ephesus: "Let the women learn in silence with all subjection, I Tim. 2:11." (See also Rev. 2:20). This is a commandment to Christian womankind. This letter, like other of the apostle's writings, was encyclical in the primitive church. If this portion is provincial then why not the passage on the sacrament (11:23-34) or the one on the resurrection? This theory would make dubitable every part of the letter.

The Time Evasion. This is an effort to construe this passage as temporary and transient in its application. It is said that the apostle wrote this particular part for his own day and not for ours.

One group of this type urges that this passage appearing in the portion of the letter that corrects disorders associated with supernatural gifts (Charismata), namely the twelfth, thirteenth, and fourteenth chapters, and in as much as those extraordinary powers are now withdrawn these regulations do not now apply. But are we to believe that women inspired by the Spirit to prophesy and speak in tongues are to be silent and uninspired women with no claim to supernatural powers are at liberty to speak at will. The fact admitted by the objection, that the inspired are to be silent, overwhelmingly silences the uninspired.

Dr. Wm. DeLoss Love, D. D., in "St. Paul and Woman"—one of the ablest and most scholarly books written to reconcile "Paul's requirement of woman's silence in churches" with modern woman's practice of speaking—takes the position that what is involved here is not a permanent principle but a temporary custom, and that, while principles are unalterable and enduring, customs may change. But we answer this custom is grounded in a principle, they are inseparable. Here are advanced a natural ground for silence: "it is shameful (i. e. ugly, deforming) for a woman to speak in the church." As long as human nature remains what it is a practice of this kind will be a sin against nature. This is rebellion against a divine order established as a penal affliction for the sin of the first woman—"the desire shall be to thy husband and he shall rule over thee, Gen. 3:16." Woman's speaking in the assembly is construed as insubordination by the apostle—"let them be in subjection, 14:34." This precept will be mandatory as long as the curse of the fall is in effect.

Yet another group would argue that we are not under law but under grace and that the enforcement of this rule now in a dispensation of grace would be legalism. Their favorite citation is: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. 3:28."

This is the error of Antinomianism. They confuse the equality of the sexes in justification, salvation with the order of service in God's house. We are: "under the law to Christ, 9:21." The apostle specifically quotes the law: "as also saith the law, 14:34" it is evident that there is some kind of limitation put on woman's actions in public services which is identical under "the law" and "the gospel"—yea the restriction has actually advanced under the gospel. This letter is not an obsolete treatise on classical etiquette but the living and abiding word of God. The apostolic teaching in reference to the perpetuity of the principles of the Mosaic law and history is equally applicable to our relationship to the New Testament: "Saith he it assuredly for our sake? Yea, for our sake it was written, 9:10." "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the end of the ages are come, 10:11."

The Translation Evasion. This is an assault upon the "textus receptus," a reflection upon our English versions. The authorities quoted are Grotius, of three centuries since, Wetstein of two centuries ago, John Wesley, Adam Clark, Dr. Brand, and the Methodist school in general. The most recent and laborious effort to invalidate this text by this line of argument is found in Dr. Kathrine Bushnell's work "God's Word to Women and One Hundred and One Questions Answered." Dr. Bushnell is a prominent W. C. T. U. leader, and follows in the footsteps of her idolized predecessor Francis E. Willard, in a rationalistic handling, and "monkey-wrench method" of interpreting Scripture. An able English editor (D. M. Panton) says of this book: "It may be taken as an axiom that the writer who pronounces both our

versions incompetent in an entire department of translation at once puts himself out of court with all serious thinkers, and ruins even the truth which he may really present by an initial blunder so colossal." Dr. Bushnell's book shows where this line of attack will lead if consistently followed to its end. The same editor comments: "It is always a relief, but also a tragedy, when seeds of error burst into their final bloom: a relief because all eyes are opened to the evil at last; but a tragedy, because when an error comes in all its naked hideousness into the open, it is generally because its battle is won, and it can now afford to drop the mask."

It is said that the word to speak (*lalein*), in our text means nonsensical speech, babbling, or has reference to loud and disorderly questionings. As a presumption against the soundness of this view it might be noticed that neither the King James, English Revision, or American Standard Revision, editors thought it correct to so render it. The leading lexicographers give it no such meaning when used in the New Testament—see Robinson, Bloomfield, Loch, Grimm, Harting, Schirlitz, Wahl, Wilkie, etc. Archbishop Trench says that those contemptuous uses of "*lalein*," as to talk at random, or to chatter, are foreign to the New Testament. The Greek-English Lexicon of the New Testament by Thayer and Grimm is one of the best. Its definition of "*lalein*" (1) to emit a sound; (2) To speak, use the tongue or faculty of speech; (3) To talk, the sound and outward form of speech; (4) To utter, to tell; (5) To use words in order to declare one's mind, to speak; (6) In the sense of commanding. To "babble" is not once stated as a meaning, or shade of meaning of this word "*lalein*."

By consulting a concordance it will be seen that this word "*laleo*" is used over two hundred times in the New Testament, uniformly in a rational sense. About sixty-four times in his letters Paul uses this word, in some form, to indicate sensible speech, but not once for "foolishness." But Paul does designate "babbling" by another word—"kenophonia," I Tim. 6:20, II Tim. 2:16. The question is why did not Paul use "kenophonia" in our text? The word *lalein* is used twenty-four times in this very chapter (I Cor. 14) and never once in a bad sense: it is used throughout of Divine utterance, prophecy, and inspired speech. It is the word used of the speaking of God, 14:21 (Heb. 1:1; 2:3). It is used of one who speaks the "wisdom of God," 2:7, and the "wisdom of the Spirit," 2:13; 12:3. It is also used of the preaching of Jesus, Lk. 5:4; and the speaking of angels, Heb. 2:2.

The Holy Spirit has prevented this perversion by the use of another word in this connection—silence (*sigao*). The command is not to refrain from babbling, or to speak sense, but to "Keep silence."

We would close this argument with a proper use of the word babble. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings, for they will proceed further in ungodliness, II Tim. 2:15, 16." "Guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some proffering have erred concerning the faith, I Tim. 6:20."

Another form of the translation evasion is seen in the denial of the proper translation of the word for "woman" in this text. It is asserted that this should be rendered "married woman" or "wives." This is affirmed with all the more confidence because they are to "ask their own husbands at home." Dr. Chas. R. Erdman, in his recently published commentary on First Corinthians finds refuge in this "married woman" rendition, possibly saving the embarrassment of coming into conflict with a popular type of young people's work prevalent in the church today. If this point were conceded it would furnish small satisfaction to the feminist, as far too great and important a part of the women of the church are married.

But it is not conceded for the word is evidently properly rendered as "women" in our standard versions. The word "*gune*" is the general and sex title for womankind, and not in any sense peculiar, or exclusive to married women. Consultation of a concordance will prove this very quickly.

Then the reasons assigned for silence—it is immodest and contrary to the curse of the law—show that it bears upon all women. The married woman being a representative case.

The inference from this theory that mature, discreet and godly matrons must sit in silence while spinsters and frivolous maids address the assembly is far-fetched enough to prove its own refutation.

Contradiction Evasion. It is contended that certain women under the Old Testament, Miriam, Deborah, Hulda, Elizabeth, Mary, Anna, were

prophetesses, therefore this passage could not condemn all kinds of speech on the part of women. But we reply these were under the old covenant in a different dispensation. A new dispensation could have had a higher type of legislation. These were exceptional cases and do not constitute a rule. Prophesying on the part of women was not general under the Old Testament, only a few cases mentioned in four thousand years. Then these were inspired, controlled by the Spirit of the Lord. "It is bad logic," says Dr. Dabney, "to infer because Deborah prophesied when the supernatural impulse of the Spirit moved her, therefore any pious woman who feels only the impulse of ordinary grace may usurp the function of the public preacher." Let our modern claimants show their credentials to inspiration and they will be accorded a more serious consideration.

It is said that the Spirit was poured out upon daughters as well as sons, according to prophecy (Acts 2:17), in the days of the early church, and Philip had "four daughters, virgins, which did prophesy," (Acts 21:9). But there is no analogy between these and the modern woman, for the inference is not warranted that because there were certain extraordinary cases of miraculous power among women of that day therefore all women may speak in public meetings. There is not a single case of women speaking out in the assemblies of the apostolic church with the approval of the Spirit.

Another argument from contradiction is that God has set His seal of approval on woman's ministry at least in evangelism, by granting conversion under her words—citing the case of the early Wesleyan female preachers Sarah Crosby, Sarah Ryan, Mary Bosanquet, Hester Ann Rogers, also Elizabeth Fry the Quakeress, and the more recent Cathryn Booth of the Salvation Army, Mrs. Aimee McPherson of Los Angeles, Miss Christabel Pankhurst of London. It is contended that it would be inconsistent for the Holy Spirit to command silence and then bless the speech of women. Therefore, in as much as they are approved by conversions under their preaching, the usual construction of this passage is wrong.

Says one writer, in answer to this position: "It is a notable fact that in the religious bodies or associations where woman's public speaking and leadership are sanctioned, as with 'The Friends' and Salvation Army—expediency or the human will largely supplants the word of God. In both of these, Christian baptism and the Lord's supper are wilfully disregarded; and wilful disobedience in one thing leads to another." (C. Knapp.)

In the words of another: "Nothing that can occur, not even conversion, can unsay what the Holy Spirit has said: only a rescinding order from the Spirit Himself verbally expressed, can authorize disobedience. The kindred fact that conversions occur under an unregenerate preacher is no Divine authorization of an unconverted ministry, but merely demonstrates that the life is in the Seed, not in the hand that sows it. The word of God is liable to convert from any mouth. Moses may strike the rock 'rebelling against the word of the Lord,' yet the waters flow (Num. XX 11-24)—for the Holy Spirit will flow forth to parched lips from the smitten Christ even when disobediently invoked." (D. M. Panton.)

Many strive to break the force of our text by setting over against it I Cor. 11:5: "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." It is argued that in as much as the Apostle condemns the practice of the Corinthian women of coming uncovered into the assembly and mentions their praying and prophesying without condemnation, therefore it is tacitly approved. This is a desperate appeal to a text, the central precept of which is almost universally rejected by women today.

But let us see. The letter to the Corinthians is a unit. It was evidently carefully outlined and planned in the apostle's mind before a single word was written. In one part he will deal with the immodest habit of coming uncovered into public worship. In another he will treat the subject of immodest speaking in the public services. It does not follow, therefore, that because he sticks to his subject of dress in one place, without deviating to condemn female praying and prophesying, which he will treat specifically later, that he is countenancing this public speaking of women. Not at all he treated of it in its proper place.

That the apostle admits the public speaking of women, here, is purely inferential. It may be balanced by another inferential passage. In the second chapter of First Timothy Paul is speaking of prayer and the relationship of the sexes. He says that prayer should be made "for all men," vs. 1, and the word used for "men" is "anthropos," that is humanity, but in the eighth verse when he says "I will therefore that men pray everywhere," he changes his word and uses "aner," a male. Now

why did the apostle change his word? Because it is not fitting for all human beings to pray "everywhere." That is denied unto women. The Spirit adds immediately that women should show "modest" and "shamefacedness" and hear in silence, vs. 9-15.

It is a sound rule of Scripture interpretation that where two passages seem to contradict each other the clearer and stronger should prevail over the weaker and more obscure. The early fathers, the reformed theologians, the greatest exegetes and commentators of the present have given I Cor. 14:34 and I Tim. 2:11-14 the precedence over I Cor. 11:5.

"It must be noted that there is no contradiction between the statements contained in the two texts. What contradiction there seems to be lies between a categorical statement in one text, and a mere inference from the statement in the other. The one passage forbids in express terms the public speaking of women, while the other passage does not say in equally express terms that a woman may speak in public; but only that, if she speaks publicly with uncovered head she dishonors her head. The conclusion, that she is at liberty to speak in public if she will only keep her head covered, is merely an inference that ought not to be entertained for a moment in the face of a flatly contradictory statement like I Cor. 14:34 and I Tim. 2:11, 12. The Holy Spirit never contradicts Himself."

The Application Evasion. It is said that this text does regulate the formal weekly gathering of the church for Divine worship, when "the whole church be come together into one place," vs. 23, but does not apply to prayer meetings, Sabbath schools, and young people's societies. This is a frequently advanced exception.

But what constitutes the church (ecclesia)? It is not the building of wood, or stone, or some other material—a dedicated place. It is not the gathering on a certain day, or hour of the day. Not yet, exclusively, the age, or standing, of those present that makes it "the church." When a group of believers come together for Divine service of reading and hearing the Word, singing praise, praying, offering to God—the elements of New Testament worship—then we have the assembly (ecclesia) regardless of place, time, or age, and it should be regulated by the inspired laws for such assemblies.

The reasons assigned for the silence of women, female modesty, would hold good for any promiscuous gathering sacred or secular. Subordination, of which silence is an evidence, is becoming an requisite at any age, at any mixed gathering.

The Rationalistic Evasion. It is contended that each congregation has a right to interpret this text for itself. Strange as it may seem this was the deliverance of the Orlando Assembly, of the Southern Presbyterian Church 1916. It left the construction of this passage to the various sessions of the congregations of the Assembly.

But what sayeth the Scripture? "What? Was it from you that the word of God went forth? or came it unto you alone?" vs. 36. There is divine legislation on this subject. The church is not to originate but submit. There is a common standard for all churches, Ephesus, Thyatira, Corinth, and variations and alterations are intolerable. Obedience requires uniformity.

The word of God cannot be broken. Those that wrest it do so to their own hurt. This text is grounded in nature, reason, instinct, law, and gospel. It is "so explicit in terms and so universal and abiding in the grounds upon which it is based that it can be denied or evaded only by resort to the boldest rationalism, or to methods of interpretation, which if duly pushed, weaken or destroy the authority of the Scriptures as to doctrine and duties, and renders uncertain what those doctrines and duties are." "It is difficult to understand how a heart loyal to Scripture can reach but one conclusion on the whole subject. No other legislation, human or Divine, has such a mass of sanction from nature, reason, revelation, argument, and sentiment in its favor. The wit of man cannot really devise a passage through these barriers which the Holy Ghost has thrown up." "It still stands." "If any man is ignorant let him be ignorant," vs. 38.

Application

How shall we explain conditions in the church today, at utter variance with this inspired commandment, a complete reversal of the historic practice of the reformed church?

History repeats itself. The story of Corinth is the answer to the question. We live today in the wealthiest nation in the history of the world, among a people who idolize trade, commerce, and the riches they produce. They are votaries of Neptune. Wealth has caused its deterioration in amusements, in manners, in morals, in religion.

Ease, idleness, luxuriousness, extravagance, sensuousness, licentiousness, are the sins of the day. Venus dominates the feminine life of the hour. A weak and worldly conforming church has no effect upon the life of the heathen round about, but is infected by the philosophy of their godless neighbors. Paganism, in a Corinthian form, is having its latter day revival and the semi-Christianized fully feminized woman of the gospel assemblies come with uncovered heads and froward speech to shame the church of God with indecency and disorder.

LAWLESSNESS

Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence. I Tim. 2:11, 12.

Women speaking to Bible Classes.

Women speaking to "Sunday Schools."

Women Speaking in Christian Endeavors.

Women speaking in Congregational Meetings.

Women speaking at Summer Conferences.

Women speaking in Mission Fields.

Women speaking in the Pulpits.

Women speaking at Presbyteries.

Women speaking at Synods.

Women speaking at the Assembly.

THE WAY MARK

"Set thee up way marks."—Jer. 21:31.

Is the Southern Presbyterian Church being Hellenized?

We received a letter from the Home Mission Superintendent's office. It announced a conference of ministers, very important, and Mrs. So-and-So would address the meeting on how to do so-and-so.

The mail brought a circular letter from a missionary friend overseas, in China. They were having a great meeting at the Boys High School. A woman missionary from a nearby station was leading the meeting.

We picked up the daily paper and read in the headlines: "Georgia Pastor's Wife Fills Pulpit for Her Absent Husband." It was a Southern Presbyterian Church and the pastor's wife was a graduate of one of our denominational colleges and the Assembly Training School.

We journeyed up to the Assembly at Montreat and scarcely had we taken our seat when the new head of the woman's work was ushered to the platform by several of our Presbyterian leaders. We did not stay but as we left a text kept running thru our mind:

"As for my people . . . women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Is. 3:12.

ART THOU ROCK?

"To those who know best the problems of our cities, it is becoming increasingly apparent that if the cities of our republic are to be won and held for Christ, we must have a higher type of church member than the average Christian now in the field. And from this it must not be inferred that the average city Christian is a heathen man or a publican. He is neither so worldly, nor so aristocratic, nor so hypocritical, as the rural caricaturist often represents him to be. Those who know him best know that he is a social, warmhearted, honest, sensible man. The worst thing that can be said about him is that he is not strong enough to stand the strain of city life. He is not wicked, but limp. The city like a giant molds him to its will. It pushes the newspaper under his eyes on Sunday morning, and he is not strong enough of will to turn his eyes away. A friend drops in to see him Sunday evening, and he remains away from evening worship. There is a dinner on prayer meeting evening, and his seat is vacant at the prayer meeting.

"The average city man is like the proverbial politician—in the hands of his friends. The friends of Christians are their most dangerous foes. It is surprising how sensitive many good people are to social obligations, and how indifferent they are to the obligations of their church.

They are punctilious and scrupulous in keeping engagements in society and business, but they have no conscience whatever concerning the duties they owe to their church—and they are not bad people either. They are in many cases lovely people. They are generous, high minded, chivalric and true, but when it comes to seeing what church membership involves they are nearsighted or blind.

"The most sacred covenant any man on earth can make is that which a Christian makes with Christ's church, when he identifies himself with it, and yet people of spotless social reputation and a high sense of honor will trample on their church covenant without a twinge of compunction. They do not do it maliciously, but from weakness and lack of thought. They are caught in the swirl of city life and carried hither and thither by the swift-flowing currents, and before they are aware of it their church life is reduced to a precarious and desultory attendance on divine worship on bright Sunday mornings. Right there lies the secret of the failure of Christianity to master our cities. Church members, with numerous and beautiful exceptions, are not made of the stuff of which heroes are made. They abhor crucifixion. There is a painful lack of grit which made the Puritans invincible.

"We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a Gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. 'I have a baptism to be baptised with, and how am I straightened until it is accomplished?' So said he broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world, was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name, 'Rock.' Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared he would build his church on rock. It is the only rock which can withstand the assaults of the empire of death.

"Our cities are crying for rock-Christians. Of gentle Christians and affable Christians and kind-hearted Christians we have abundance. The church today lacks the one quality for which the Lord looks and waits. City Christians should stand like rocks amid the seas which surge and roar, and beneath whose billows with alarming frequency honored churches disappear. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco from the fate of Sodom and Gomorrah. Like rock, church members should resist all invitations of saints and sinners which would lead them away from the duties and the meetings of their church. If Christians are unwilling to fight for the maintenance of Christian institutions and the progress of Christian ideals, who, pray, is going to save the world? The road to victory in these fair well-spoken days is as of old, by way of the cross. Without sweat and blood and sacrifice and obedience unto death there is no redemption possible for us or our republic. The only Christians who can save our cities from their sins are Christians who have the heroic temper and the undaunted will of him whom we love to call Rock of Ages."

For the Information of the Sessions of the Particular Churches of the Presbyterian Church in the United States of America

The following Overtures were ordered to be sent to the Presbyteries by the General Assembly meeting in St. Paul, Minn., May 27-29, 1929. Their texts are herewith printed and distributed to the Sessions of the Churches for their information only. No action is to be taken on this paper by the various Sessions. Another form entirely is provided for the reporting of the actions of Presbyteries on these Overtures, and this paper must not be used for such a purpose.

LEWIS S. MUDGE, *Stated Clerk.*

Overture A, 1929

ON THE ELECTION AND ORDINATION OF WOMEN AS BISHOPS OR PASTORS; AND AS RULING ELDERS

(a) "Shall the Form of Government, Chapter III, Section II, be amended by the addition of the following words: 'These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith', so that the Form of Government, Chapter III, Section II, shall read as follows:

"II. The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith."

(b) "Shall the Form of Government, Chapter XIII, Section II, be amended by the omission of the following words: 'provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon', so that it shall read as follows:

"II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

(c) "Shall the personal pronouns, 'he', 'his', 'him', be followed by the personal pronouns, ('she'), ('her'), ('her'), respectively, in the sections of the Form of Government where forms of record, or of personal address, or of commission, are prescribed, namely, The Form of Government, Chapter XIV, Section VIII; Chapter XV, Section XIII; Chapter XXII, Section II."

Overture B, 1929

ON THE ELECTION AND ORDINATION OF WOMEN AS RULING ELDERS

"Shall the Form of Government, Chapter XIII, Section II, be amended by the omission of the following words: 'provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon', so that it shall read as follows:

"II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

Overture C, 1929

ON THE LICENSURE OF LOCAL EVANGELISTS

"Shall Constitutional Rule No. 1, adopted in 1893, and entitled 'Local Evangelists', be amended to read as follows:

"It shall be lawful for presbytery, after proper examination as to piety, knowledge of the scriptures, and ability to teach, to license, as a local evangelist, any communicant member of the church, who, in the judgment of presbytery, is qualified to teach the gospel publicly, and who is willing to engage in such service under the direction of presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the presbytery at least once each year, and any license may be withdrawn at any time at the pleasure of the presbytery. Communicant members securing such licenses may be ordained to the gospel ministry, should they be eligible and desire to enter it, only when they shall have served at least four years as local evangelists, and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology, homiletics, Church history, Church polity, and the English Bible, under the direction of presbytery."

Overture D, 1929

ON THE INCORPORATION OF PARTICULAR CHURCHES

"Shall Form of Government, Chapter XXVII, Section III, be amended to read as follows:

'Each particular church shall cause a corporation to be formed and maintained under the laws of the state where it is located, so as to enable it to receive, hold and transfer property and to facilitate the management of its temporal affairs. The charter or articles of incorporation shall declare that its property is held in trust under the Constitution of and for the Presbyterian Church in the United States of America.' "

Overture E, 1929

ON THE CALL TO THE PASTORAL OFFICE

"Shall the Form of Government, Chapter XV, Section VI, be amended by substituting the following:

'The call and certification thereof shall be in the following or like form: viz.

The Congregation of being, on sufficient grounds, well satisfied of the ministerial qualifications of you, and having good hopes from our past experience of your labors, that your administrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord. And that you may be free from worldly cares and avocations, we promise and oblige ourselves to pay you the sum of yearly in regular payments during the time of your being and continuing the regular pastor of this church, together with free use of the manse and vacation each year. And we agree to pay or to continue to pay monthly or quarterly in advance to the Board of Pensions a sum equivalent to seven and one half per cent of said salary.

In testimony whereof, we have respectively subscribed our names this day of A.D. at the request and on behalf of the congregation.

I, hereby certify that I presided over a duly called and regular meeting of the congregation of held for the election of a pastor; that the Rev. was elected pastor by a vote of said congregation; that the persons whose names are subscribed to the call were appointed for the purpose by the congregation that were appointed commissioners to prosecute the call, and that the call was in all respects prepared in accordance with the requirements of the Constitution of the Presbyterian Church in the U. S. A.

Moderator of Meeting.' "

Overture F, 1929

ON DIRECTORS OF RELIGIOUS EDUCATION

"Shall there be added to the Constitutional Rules a fifth, as follows:

'CONSTITUTIONAL RULE No. 5

Directors of Religious Education

Each person desiring to serve as Director of Religious Education, or in any position the equivalent thereof in a particular church, shall first obtain a license to serve as such from the presbytery having jurisdiction over the particular church. The presbytery shall require of each applicant satisfactory evidence of being a communicant member of some evangelical Church and of willingness, if not already such, to become prior to such licensure a communicant member of the particular church. The presbytery shall examine each applicant as to piety, knowledge of the Scriptures, the doctrine and polity of the Presbyterian Church, and ability to teach. Each applicant shall also be required to have the following qualifications: (1) a degree from a college or university approved by the Board of Christian Education and a three-year theological seminary course with specialization in religious education; or (2) a degree from a college or university approved by the Board of Christian Education and two years' study in an approved school of religious education, or a Master's degree in religious education; or (3) a degree from a college or university approved by the Board of Christian Education with a major in religious education and two years' experience in general education (teaching) or in religious education; or (4) the equivalent of any one of the above. Said license shall be valid only within the presbytery and for one year unless renewed, and may be withdrawn at any time at the pleasure of the presbytery, to which each licensed Director of Religious Education shall report at least once a year. Nothing in this rule is to be interpreted as applicable to ministers who are members of, or to men who have been licensed to preach by, a presbytery of this Church.' "

General Assembly Presbyterian Church, U. S. A.

Overture A, 1929

ON THE ELECTION AND ORDINATION OF WOMEN AS BISHOPS OR PASTORS; AND AS RULING ELDERS

To the Presbyteries of the Presbyterian Church, U. S. A.:

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, Minnesota, May 23-29, 1929, adopted the following:

"Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture;—

(a) "Shall the Form of Government, Chapter III, Section II, be amended by the addition of the following words: 'These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith', so that the Form of Government, Chapter III, Section II, shall read as follows:

"II. The ordinary and perpetual officers in the Church are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith."

(b) "Shall the Form of Government, Chapter XIII, Section II, be amended by the omission of the following words: 'provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon', so that it shall read as follows:

"II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

(c) "Shall the personal pronouns, 'he', 'his', 'him', be followed by the personal pronouns, ('she'), ('her'), ('her'), respectively, in the sections of the Form of Government where forms of record, or of personal address, or of commission, are prescribed, namely, The Form of Government, Chapter XIV, Section VIII; Chapter XV, Section XIII; Chapter XXII, Section II."

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture as a whole including (a) (b) and (c) by giving a single direct affirmative or negative answer thereto.

LEWIS S. MUDGE,
Stated Clerk.

Philadelphia, Pa., July 1, 1929.

I hereby certify that the Presbytery of _____

in session at _____, did take action on the above Overture, and

gave answer thereto in the {affirmative.
negative.

(Date) _____, 1929.

(Signed) _____

Stated Clerk.

Answer to Overture A

Sent down by the General Assembly
of 1929

ON THE ELECTION AND ORDINA- TION OF WOMEN AS BISHOPS OR PASTORS; AND AS RULING ELDERS

Presbytery.....

Answer.....

NOTE:—The Stated Clerk cannot be responsible for the
recording of the vote of any Presbytery unless this
paper is used in transmitting its vote.

This paper is to be returned duly certified as provided
within, and as soon as action is taken to the
Office of the General Assembly,
514 Witherspoon Building,
Philadelphia, Pa.

General Assembly Presbyterian Church, U. S. A.

Overture B, 1929

ON THE ELECTION AND ORDINATION OF WOMEN AS RULING ELDERS

To the Presbyteries of the Presbyterian Church, U. S. A.:

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, Minnesota, May 23-29, 1929, adopted the following:

"Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:—

"Shall the Form of Government, Chapter XIII, Section II, be amended by the omission of the following words: 'provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon', so that it shall read as follows:

"II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture, by giving a direct affirmative or negative answer thereto.

LEWIS S. MUDGE,
Stated Clerk.

Philadelphia, Pa., July 1, 1929.

I hereby certify that the Presbytery of _____

in session at _____, did take action on the above Overture, and

gave answer thereto in the $\begin{cases} \text{affirmative.} \\ \text{negative} \end{cases}$

(Date) _____, 1929

(Signed) _____

Stated Clerk.

Answer to Overture B

Sent down by the General Assembly
of 1929

ON THE ELECTION AND ORDINA- TION OF WOMEN AS RULING ELDERS

Presbytery.....

Answer.....

NOTE:—The Stated Clerk cannot be responsible for the
recording of the vote of any Presbytery unless this
paper is used in transmitting its vote.

This paper is to be returned duly certified as provided
within, and as soon as action is taken to the
Office of the General Assembly,
514 Witherspoon Building,
Philadelphia, Pa.

General Assembly Presbyterian Church, U. S. A.

Overture C, 1929

ON THE LICENSURE OF LOCAL EVANGELISTS

To the Presbyteries of the Presbyterian Church, U. S. A.:

The General Assembly of the Presbyterian Church in the U. S. A., meeting in St. Paul, Minnesota, May 23-29, 1929, adopted the following:

“Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:—

“Shall Constitutional Rule No. 1, adopted in 1893, and entitled ‘Local Evangelists’, be amended to read as follows:

“It shall be lawful for presbytery, after proper examination as to piety, knowledge of the scriptures, and ability to teach, to license, as a local evangelist, any communicant member of the church, who, in the judgment of presbytery, is qualified to teach the gospel publicly, and who is willing to engage in such service under the direction of presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the presbytery at least once each year, and any license may be withdrawn at any time at the pleasure of the presbytery. Communicant members securing such licenses may be ordained to the gospel ministry, should they be eligible and desire to enter it, only when they shall have served at least four years as local evangelists, and shall have pursued and been examined upon what would be equivalent to a three years’ course of study in theology, homiletics, Church history, Church polity, and the English Bible, under the direction of presbytery.”

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture, by giving a direct affirmative or negative answer thereto.

LEWIS S. MUDGE,
Stated Clerk.

Philadelphia, Pa., July 1, 1929.

I hereby certify that the Presbytery of.....

in session at....., did take action on the above Overture, and

gave answer thereto in the $\left\{ \begin{array}{l} \text{affirmative.} \\ \text{negative.} \end{array} \right.$

(Date)....., 192..... (Signed).....

Stated Clerk.

Answer to Overture C

Sent down by the General Assembly
of 1929

ON THE LICENSURE OF LOCAL EVANGELISTS

Presbytery.....

Answer.....

NOTE:--The Stated Clerk cannot be responsible for the
recording of the vote of any Presbytery unless this
paper is used in transmitting its vote.

This paper is to be returned duly certified as provided
within, and as soon as action is taken to the
Office of the General Assembly,
514 Witherspoon Building,
Philadelphia, Pa.

Women's Missionary Society

- - of - -

Cincinnati Presbytery

Cincinnati, Ohio, February 4, 1930.

Dear Presbyterian President and Fellow Presbyterian Members:—

You doubtless have received a letter from the New York office of the Presbyterian Church stating that they were contemplating asking the women's missionary societies to place the Board of Christian Education in their budget for 1931. This is a wide departure from our policy carried down from the time of the organization of the missionary societies which was the limitation of the use of our funds to strictly missionary purposes.

The Board of Christian Education is not a missionary enterprise.

The function of the Board of Christian Education is to minister to the religious and educational needs of the young people in our home churches.

1. It provides the curricula for our Sunday Schools, week-day church schools, Christian Endeavor Societies, etc.
2. The problem of the moral and religious surroundings of the vast group of the Presbyterian young people from our home churches living in great university centers rests upon its door-step.
3. The Board of Christian Education is interested in the Presbyterian Colleges which are providing an education for our home boys and girls.

This field is a vast and interesting one but it is not a missionary field.

It is the business of the fathers and mothers sitting in our home church pews to provide for the religious, moral and educational necessities of the boys and girls in our home churches.

During all these years we have built a dike around our funds, protecting them from spreading over the whole field of religious activity by the strict adherence to the principle that we are a MISSIONARY ORGANIZATION. Experience has justified the wisdom of this policy. In the neighborhood of a hundred thousand children are in schools maintained by our contributions. Thousands of sick have been restored each year to health of body and soul because we have supported hospitals where no other medical attention was available. This record of achievement would not have been possible except for the missionary barrier which we built around our funds. If we allow a break to be made in this dike our funds will flow out to meet appeals for all sorts of religious ventures and in another fifty years we will look back and see the gradual dissolution of the achievements of the past fifty years.

The minute we abandon our strictly missionary characteristics we become a glorified Ladies' Aid Society to the church at large.

In the meantime who is to take over the care of the children whom we are educating and who is to heal the sick who are looking to our hospitals for their sole hope for restoration to health?

There is another matter which we wish to have you consider carefully. It is rumored that the General Council is considering the transfer of the educational work which we are now maintaining under the Boards of National and Foreign Missions to the Board of Christian Education. We doubt very seriously the wisdom of this. For seventy-five years the Boards of National and Foreign Missions have specialized in educational work among foreign populations at home and abroad. They have accumulated a vast amount of experience. They have built and developed great educational institutions all over the world. Their work has been characterized by intelligence, efficiency and spiritual insight. Wisdom indicates that this foreign educational work should be left in the hands of the Boards of National and Foreign Missions.

We believe that no radical change should be made in the administration of work maintained by the women's missionary organizations without their approval officially expressed.

The women's missionary organizations are carrying a very heavy share of the financial responsibility for the Boards of Foreign and National Missions. We are of the opinion that courtesy demands that the women's missionary societies should be officially consulted before there is any radical change made in the administration of the work maintained by funds contributed by them. This is the method of procedure in business and the church can do no less. We are therefore asking you to sign a petition which you will receive under another cover asking the General Assembly to instruct the Boards to make no radical change in the administration of the missionary work maintained by the women's missionary organizations without their approval officially expressed.

In regard to the letter from Presbyterian headquarters asking us to consider opening our budget to the Board of Christian Education we suggest that no reply be made until after the Biennial meeting in 1931, when we hope that every Presbyterian Society will send an official delegate to that meeting empowered to vote for that society on the question of the inclusion of the Board of Christian Education in the budget of the women's missionary organizations.

We regret that we cannot invite you to a Biennial meeting in Cincinnati this coming May, but we hope that many of you will be here to hear the report on the overtures dealing with the status of women in the Presbyterian Church which will be made at the Assembly.

Cordially yours,

The Women's Missionary Society of
Cincinnati Presbytery.

By *Gene O. Sisson*
Recording Secretary.

Mrs. Edward A. Sisson,
2551 Homestead Place,
Cincinnati, O.

Petition

to the GENERAL ASSEMBLY of the
Presbyterian Church in the United States of America



Whereas: the responsibility for the whole work of the church rests upon the whole church; and

Whereas: the women's missionary societies are auxiliary to the Boards of National and Foreign Missions; and

Whereas: the women's missionary societies are responsible for the work already assumed by them for these Boards; and

Whereas: they are only responsible for such additional missionary work as they shall from time to time voluntarily assume;

RESPECTFULLY PETITIONS THE GENERAL ASSEMBLY MEETING IN CINCINNATI, MAY 1930 to instruct the Boards and Agencies of the Presbyterian Church that;

No work which the women's missionary societies are carrying under the Boards of National and Foreign Missions shall be transferred to any other Board or Agency, or be subject to any radical change of administration without the approval of the majority of the women's Presbyterial missionary societies voiced officially by their accredited representatives meeting biennially.

(Signed:)

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY
COMMITTEE ON PROGRAM AND FIELD ACTIVITIES

156 FIFTH AVENUE
NEW YORK, N. Y.

February 8, 1930.

To the Presidents of the
Synodical and Presbyterial Societies.

Dear Friends:

The General Assembly through its General Council has undertaken to make a careful and unprejudiced study of the relation between the enterprises of the Boards of Foreign and National Missions and those of the Board of Christian Education, as those enterprises have bearing upon the work of the organized women of the Church.

A special Committee consisting of representatives from each of the three Boards, from the presidents of synodical and presbyterial missionary societies and from General Council has been giving the matter very careful consideration. In the near future, with the approval of the General Council, it is expected that a thorough presentation will be made to the women of the Church by means of a syllabus covering all phases of the whole situation.

It is the earnest desire of the special Committee and of the Agencies it represents that careful consideration should be given to the whole matter and that no hasty action should be taken by any of the organized groups of women, particularly not before the full facts can be properly presented. In the unanimous judgment of the Committee, it would be injudicious for any of the synodical or presbyterial societies to arrive at any conclusions prior to the receipt and consideration of the syllabus. Any other course of procedure would violate our age long traditions of fair play and open-mindedness. The General Council has provided by its action that adequate opportunity shall be given to the organized women of the Church to express their minds before any changes are made.

The Committee would especially call your attention, and that of your societies, to the fact that the matters it has had under consideration are in no way related to the Overtures dealing with the ecclesiastical status of women in the Church.

The Committee bespeaks your sympathetic cooperation in preparing the way for the wisest use of the material which will soon be issued and sent to you and your societies dealing with the present and suggested share of organized women in the work of the Boards.

The Special Committee
on the Basis of Financial Cooperation.

From the Boards

<u>Board of Christian Education</u>	<u>Board of National Missions</u>	<u>The Board of Foreign Missions</u>
Rev. Harold McA. Robinson, D.D.	Mr. E. Graham Wilson	Mr. Robert E. Speer
Miss Mary Amelia Steer	Miss Ann Elizabeth Taylor	Miss Margaret E. Hodge

From the Presidents of Synodical and Presbyterial Societies

<u>Missouri Synodical</u>	<u>Elizabeth Presbyterial</u>	<u>San Francisco Presbyterial</u>
Mrs. J. F. Herdliska	Mrs. C. A. Philhower	Miss Julia Fraser

From the General Council

Mr. Fred B. Shipp	Rev. Lewis S. Mudge, D.D.	Rev. William Hiram Foulkes, D.D. Chairman.
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WHF:M

Archibald Cardle

HAROLD J. WILSON
Clerk of Session
A. F. JOHNSON
Treas. Current Expense Fund
F. E. SCHRAMM
Treas. Benevolence Funds

FIRST PRESBYTERIAN CHURCH

ARCHIBALD CARDLE, PASTOR

Manse, 801 N. Fifth

BURLINGTON, IOWA

Feb. 12, 1930.

My Dear Dr. Wallace:

I am under obligation to you for your Christmas remembrance and also for the splendid paper just received on the Woman Overtures. Thank you for the poem. We enjoyed it very much.

As to the overtures I am sure that the argument you present is unanswerable. Of course the door into the eldership and the ministry should be opened to the women. I am going to vote for the overtures.

The only fear I have is in the practical working of the law. In our larger churches there are men who will always bear the responsibilities of the eldership and the ministry. But I fear that in smaller churches the men may take the opportunity to slip out from under the load altogether.

Also I am persuaded that the great majority of our women do not care anything about the matter, or do not want the law enacted. Will not the tendency be for the publicity type of woman to seek the offices. I must confess that I am not particularly impressed with the type of women who hold public positions in our Boards at present.

It is not the question of equality, or of rights, which troubles me, but the practical working of the thing.

I trust you are having a very fine winter in Florida. With best wishes for you and Mrs. Wallace, and hoping to see you next summer,

Very Cordially Yours,

Archibald Cardle.

His wife
interest you
need not return
the letter
Thank you

Am a few
lines only

The Presbyterian Church in the United States of America

RECEIVED

OFFICE OF THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY

JUN 27 1931

REV. CLELAND B. MCAFFEE, D.D., LL.D.

CHAIRMAN

MR. SWEET

514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

MARCH, 1930

TO THE ORGANIZED WOMEN OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Dear Friends:

I am instructed by the General Council to ask your most careful and prayerful consideration of the subject discussed in detail in the accompanying Syllabus, entitled "Woman's Service in the Church," which has been prepared by a special committee appointed by the General Council. The object of this Syllabus is to present to you, as briefly as is consistent with completeness, a question which has been pressing, with growing insistence, for decision since the reorganization of our benevolent agencies in 1923. This reorganization made women members of all the boards. The question now is whether or not all the organized women of the Church should give, in their organizations and efforts associated therewith, the same definite place, in their programs and budgets to the work of the Board of Christian Education that for many years the missionary societies have given to the work of the Boards of Foreign Missions and National Missions.

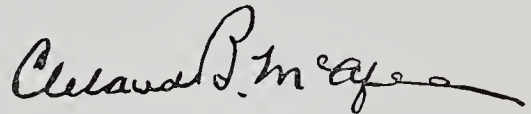
The General Council is deeply sensible of the invaluable work of the women's missionary societies, local, presbyterial, and synodical, and says clearly that "the selection of objects toward which these societies will contribute will be under their own direction, as hitherto." It is also conscious, of course, as new problems and new situations arise in the development of the whole Church program, that readjustments of viewpoint and activity may be needed. The time seems to have come when the organized women of our Church should determine whether they should enlarge their responsibility to include cooperation with the Board of Christian Education, with which Board they do not now maintain direct relationship in their organized capacity.

It should be observed that the proposal is not that the Board of Christian Education shall be given immediately the same place in the thought and work of the women's missionary organizations as that which has been developed through half a century for the Mission Boards. All that is asked is (1) that the Syllabus be used, without prejudgment, by all the organized groups of women in the Church as a basis for discussion of the work of the three Boards; and (2) that the organized missionary women vote on the questions involved at the

Spring presbyterials of 1931, and at the Biennial of 1931; and that the other women's groups express their judgment concerning the questions at issue at approximately the same time and in ways yet to be indicated. May we emphasize again that the question at issue is whether or not the women's programs shall be enlarged to include educational or financial responsibility, or both, for all three Boards. It is to be assumed that in case it is determined to extend these programs it will be by added gifts and not by taking from amounts already given for the Mission Boards. Until the women of the Church have reached their decision, no change will be made in the present methods. All three Boards stand ready to give any desired information about their work wherever requested and the General Council has encouraged them to expect such requests.

You will seek and I am sure you will receive divine guidance in the decision you may reach. The General Council will follow this letter with prayer in behalf of your deliberations.

Yours sincerely,

A handwritten signature in dark ink, appearing to read "Clarence B. Meigs", with a long, sweeping horizontal flourish extending to the right.

Chairman
of General Council

climbing, climbing. If we stop and take our ease, we begin at once to slip down the slope. Yes, it is part of the good news of the Gospel—that we cannot trust ourselves. Our own chart and compass are not true. Every sailor knows that his ship's compass may be deflected by the cargo which the ship is carrying. We know that we have a cargo which constantly throws our compass out.

We need corrected readings. But first we need a new pilot.

"Jesus Saviour, pilot me, over life's tempestuous sea."

Jesus comes aboard and gives us corrected bearings. He tells us now the very nature of the material of our ship has set our compass wrong (original sin). He shows us how our cargo has thrown the compass out. The ambitions we carry, the amusements we have on board, the books we read, the kind of stories we tell, our pride, our envy, our avarice, our sloth—all these insidious things. It is hard to see how they deflect the compass, but they do. He shows us.

Christ the Supreme Realist

The novelists are realists; the dramatists are realists; the

psychologists are realists. They deal with facts, with realities, they tell us. And Christ more so! His is an unsparing moral realism. He goes to the roots of our trouble with relentless probing. "Thorough" is his word. Christ knows our worst—the sin with which we were born, and the depravity which is in our achievements. He knows all that. And his great words are: Repentance, re-birth, re-creation, re-conciliation, re-demption, re-freshing, re-generation, re-joyce, re-lease, re-mission of sins, re-new, re-store, re-surrection, re-turn, re-vive. These are the bells we have to ring when we are depressed. Hang them up in the watch-tower of your soul. Take the hammer of your self-mistrust and send their joyful notes abroad. Ring on sweet bells. "Re"—"back-again" back to something original. There is something more original than original sin. That is the love and purpose of God. Back to that he takes us; back to himself.

"Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new Name upon my heart
Thy new, best Name of Love."

On The Woman Overtures

By James Wallace, Ph.D., Macalester College

IF space in The Banner is not too precious I should like to emphasize the very wise words of our Moderator, Dr. McAfee, found in your issue of January 16 which has recently reached me here in Bradenton, Florida, adding also some comments of my own.

The whole article might well have appeared on the first page of all our church papers in leaded type. What deserves most emphasis is a paragraph about the middle of the article. It reads as follows:

"Under our present form of Church Government we (the Presbyterian Church) say either that it is certain that the Holy Spirit will never call a woman into the ministry or else that such a woman must find her sphere outside the Presbyterian Church. Also that if any church thinks a woman qualified to be an elder and desires that she serve in that capacity, it is mistaken in its supposed guidance by the Holy Spirit. We (that is, the Presbyterian Church) know beforehand that no such call can be genuine."

Those three sentences should be read and re-read till their meaning and implications are realized.

The only question that can be raised as to the correctness of these statements is with the second part of the first sentence, "or else that such woman (called by the Holy Spirit) must find her sphere outside the Presbyterian Church." That implies that there may be such women in exceptional cases. But our form of church government does not recognize or make any provision for exceptional cases. It assumes that the Holy Spirit never calls a woman to the office of evangelist or of minister.

So the church understands the teachings of Jesus Christ and of the New Testament on this subject. That this teaching, enforced by long practice in the Presbyterian Church, is unbiblical, as well as unwise, I have no manner of doubt. If that is the true doctrine of Scripture, then Maude Royden, despite her remarkable gifts, is mistaken in thinking that she has a divine call to preach the gospel. Then Evangeline Booth, who by her touching eloquence in preaching the gospel to and for the down-and-outs has brought tears to many eyes, as she has to mine, is self-deceived if she imagines that the Holy Spirit has called her to be an evangelist.

Absurdity of Such Conclusion

And the absurdity of such a conclusion is most evident from the fact that there are probably few ministers in our church who would not feel honored to have her fill their

pulpits and thrill the hearts of their people with her fervent gospel message.

Then, what of the hundreds of women of the Salvation Army who have nightly stood in our streets and in simple but burning words pleaded with sinners to accept Jesus Christ as their Saviour—have none of these been called of the Holy Spirit to be street evangelists? How does such a view comport with our creedal declaration that the Holy Spirit "moves when, and where and how He pleases"?

I imagine few of our ministers or elders would be bold enough to deny that the above women—preachers of the gospel—were called by the Holy Spirit. Then why does our church put an absolute veto on licensing any woman to preach? To say that they may do so outside of our church, but not inside, savors of ecclesiastical snobbery. That reminds one of high church episcopacy which has not the hardihood to deny that Presbyterians are Christians, yet will not recognize them as such ecclesiastically.

Prophecy Higher Than Teaching

Prophecy, which is teaching and preaching by direction of the Holy Spirit, was a higher spiritual gift than that of a teaching elder or minister in the Presbyterian Church. There were women prophets in the Old Testament times who probably shocked the zealous conservatives in their day more than women preachers would shock the same class today. But no official action by the 70 elders or the organized priesthood was taken to prevent women from prophesying. Why not? Was the Old Testament church more appreciative of the services of women than Jesus and his apostles? Impossible.

And Philip, the evangelist, had four daughters who prophesied (Acts 21, 8). They were then living in Caesarea. What would have happened if a committee of conservatives had gone up to Jerusalem to the apostles and elders and urged them to put an end to prophesying by women? Who can doubt that the answer would have been the same as Peter made when some zealous souls indicted him before the church at Jerusalem for preaching to Cornelius and other Gentiles? "Well, then, if God has given them the same free gift (of the Spirit) as He gave us when we believed in the Lord Jesus, who was I—was I able—to thwart God?" (Acts 11, 17). As I read scripture this limiting the operation of the Holy Spirit on the ground of sex is highly presumptuous and a dangerous business.

Statements of Jesus

Leaving out all other statements of Jesus Christ that bear upon our subject, when on a great occasion He said: "Who-soever doeth the will of my Father who is in heaven, he is my mother and my sister and brother" he clearly, indisputably taught the spiritual equality of all disciples, male and female. If I understand language at all Jesus Christ here announces the great doctrine that in true Christian discipleship and in the building of his kingdom, sex discrimination is abolished. In his vast enterprise, mother, sister, brother merge in a discipleship greater than either of these three relationships.

And this is the doctrine of Paul, by far the greatest interpreter of the teachings of Jesus that has appeared on earth. With him the distinction between Jew and Greek, bond and free, male and female in the fellowship of Jesus Christ (Gal. 3, 28 and elsewhere) is abrogated. This is not at all contrary to 1 Tim. 3, 12 ("I suffer not a woman to teach," etc.) in which passage (2, 8-13) he tells Timothy that the Christian women of the church are not to act like the fast women of the Greek cities in the matter of fine clothes, jewelry and in loud freedom of speech. Anyway, how can this text be quoted against the overtures when half our Sunday schools would have to close if it were not for the women teachers that church sessions have approved.

It is remarkable that in the passage from Paul's writings (1 Cor. 11:1-16) which most strongly asserts women's secondary place, he clearly assumes her privilege and practice of public prayer and prophecy (vs. 4—"Every woman praying and prophesying")—then in vs. 11 rising to a higher point of view Paul teaches that in (union with) the Lord the disciples—men and women—are equally interdependent.

This, too, in Peter's doctrine (1 Peter 3:7): "You (husbands) must honor them (your wives) as co-heirs also of the grace of life."

The book of Acts has often been called the gospel of the Holy Spirit, and in that extraordinary ministry, so fully narrated, the Holy Spirit is poured out on the multitudes regardless of race or sex. Multitudes of women, as well as of men are converted (5:14). Who is authorized to say that Christian women, with their richer endowment of spiritual emotion, were to be forever excluded from the higher offices of evangelism and Christian ministry?

Our Final Authority Is the Bible

Of course our final authority in the matter of the overtures is the Bible. But when I am at all uncertain as to my interpretation of the teaching of the Bible on any subject, I ask myself: How does my interpretation square with reason and common sense? This is well worth considering, for with many in the church and vastly more outside the church their great criterion in judging the action of the church is this, as in other matters, will not be the Bible so much as reason and common sense. And what reason and common sense have to say on the question of opening the higher offices of the church to women is easily ascertained. Let any Congressman

propose a law in Congress to exclude women from all offices of state and off would go his political head at the next election.

One who reads carefully can not but be struck with the splendid statesmanship that has guided the German Republic since its organization under its new constitution. One of the first statements in that great instrument is that he offices of state are open to women (as well as men).

Let any one propose that the medical, law and dental colleges of the United States be closed against women and the whole press of the country would bury him in an avalanche of opposition. There are many other countries in which the same would be true.

Common Sense

Furthermore, reason and common sense rejects the excluding of women from leadership or from the preaching of the gospel on the ground of their inferiority. The young women in our colleges are standing quite as high as the young men and in character and piety are no wise inferior.

For 20 years and more Macalester College has had an Honor Scholarship Society. From its beginning to the present, a majority of those chosen by the faculty for membership have been women. Women are as competent to master the studies in the curriculum of a theological seminary as they are those of the college. Greek, Hebrew, theology, church history, apologetics, offer no more difficulty to the alumnae of the college than to the alumni. As for the eldership, who would deny that in all our churches of any considerable size there are good, capable women as fit for the eldership as can be chosen from the men of the church? Many a small church would be greatly helped if at liberty to add one or two devoted women to its eldership.

The Sole Ground for Exclusion

The sole ground, then, for closing the higher offices of the church to women is her sex and that is a ground which I believe the Bible does not take and the reason and common sense of the educated world today does not accept as sufficient. Timid conservatives are greatly exaggerating the seriousness of the proposed charges. As the Moderator well says in his statement of the issues: "No one suggests that women shall be ministers or ruling elders whether they will or no, nor that any church shall have a woman as pastor or elder (unless it so decides). It is merely that it shall be possible if the leading of the Holy Spirit in the heart of a woman or of the church shall be so."

In short, favorable actions on the overtures would leave women's relation to the higher offices of the church where the Old Testament left the question of women prophesying and where I am fully persuaded Jesus and Paul intended to leave the question of women preaching the gospel, to the free unvetoes influence of the Holy Spirit on the hearts and consciences of the women themselves. The women of the world are entering almost en masse into the larger activities of life. Are they to be forever excluded from the higher offices and services of the Presbyterian Church?

Dr. Kerr's Radio Pulpit

RELIGION AS FRIENDSHIP WITH GOD

Shadyside Presbyterian Church, Pittsburgh—KDKA
Sunday Afternoon, March 2, 1930

Scripture Lesson—I Samuel 18:1-4, 20, 12-17, 42—Text: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."—I Samuel 18:1.

Last week there floated out through the press one of the finest tributes to friendship that has ever been penned. There is always plenty of inspiration in the newspapers if we have the wit to discover it. This short paragraph which touched the deepest springs of affection was the letter addressed to

Mr. Taft, the former Chief Justice of the Supreme Court, and signed by all his associates. This is the letter and I think you would like me to read it:

"Dear Chief Justice:

"We call you chief justice still, for we cannot quickly give up the title by which we have known you for all these later years and which you have made so dear to us. We cannot let you leave us without trying to tell you how dear you have made it.

"You came to us from achievements in other fields and

daisies, arranged by one who for forty years has made this her service to God; the soft veil of organ music, woven of familiar hymns, stranding their shining threads through the wordless silence; the steady balance of each pair of moving clergymen, and the faultless course of the serving elders; the sight of keen faces—shopkeepers, teachers, doctors, scientists from college and observatory, club mates, fraternal acquaintances long known but never seen before at such an exercise."

With such gatherings the prospects of church union increase rapidly. Throughout the nation the appeal of church unity is strong. Every consideration seems to favor it.

In England similar attitudes obtain. Editorially, the *British Weekly* states that union should come only from deep desire for union and a deep sense of the need for union. All branches of the Christian Church must examine the Christian Church and its work and candidly decide whether union is necessary, and, if so, whether they are willing to pay the price to make it possible. If the churches are satisfied as they are, and if they feel that the Holy Spirit dwells with them as they are, they will be foolish to set out on a half-hearted, blind quest for unity.

Canon T. Guy Rogers of Birmingham states that what the home church in England thought impossible is coming to pass in India. "There is a large and growing movement in the Church of England," he also states, "called the Anglican

Evangelical Group Movement, with a membership of 1,250 clergy who definitely seek reunion with the Free Churches as part of the Liberal program of thought and action which they desire to promote. With the members of that movement are many others, some of whom belong to the Modern Churchmen's Union, others to the Older Evangelicals, others again to no party but who have caught the spirit of Reunion through interdenominational contacts." There is a definite movement in favor of church union in the Church of England; its importance will depend upon whether the Free Churches can make a satisfactory rapprochement with it. But there are clear evidences that in England the movement toward union is irrepressible and determined.

These quotations are sufficient to show that in all religious movements today the desire for church union is strong. There is also the feeling that laymen can help even more than clergymen, and that there is no reason why union cannot be expected ultimately. There is everywhere impatience with doctrinal quibbling, wastage in equipment, inefficiency in management, low standards among the clergy, and all that goes with an unwieldy, old, and ineffective denominational system. We are marching toward church unity. The prospects are bright. The next few years will witness one of the most significant advances made in the entire history of the Christian Church.

A Woman's Reaction

A Woman Speaks Her Mind

By Mary Herron Wallace

SINCE the Overtures A, B and C are causing quite a little discussion among the men, I thought it might be interesting to get a woman's reaction to these overtures, especially when that reaction is in no way inspired by any desire to become a minister, an elder or an evangelist.

By inheritance as well as choice I am a Presbyterian. For many generations my Scotch-Irish ancestry has furnished men for the Presbyterian pulpit who have rendered efficient and acceptable service to the church. The Rev. Francis Herron, D.D., for nearly fifty years pastor of the First Presbyterian Church of Pittsburgh, is a name familiar to many of the older generation.

As the wife of an active Presbyterian minister in the Northwest I have had the privilege of a close-up view of the churches in this great needy section of the country, and where the passing of these overtures would, in my judgment, be an unquestioned blessing to the Church.

A Backward Look

Looking back about two hundred years we discover that men, recognized as broad-minded, intelligent and sincere, were emphatically opposed to girls being taught even to read and write. And even in the early part of the nineteenth century custom did not permit a girl to read her graduation essay in public. It was read for her by a male relative. The leaders of that day were at least consistent, for they believed in the suppression of one sex for the benefit of the other. But that condition has changed. Our girls are today educated exactly as our boys are, and they are recognized as being on a parity with the boys in mental capacity, initiative and executive ability. And who would now question that such parity is God's plan for them?

The political enfranchisement of women was the natural consequence of the education of the girls. And the education of the girls on a parity with the boys grew out of a sense of human liberty which was inspired by the Calvinistic conception of the worth and dignity of the individual, whether man or woman; and that conception has moulded a type

of womanhood with strong convictions and with a sense of human worth and fairness. And this is the type of womanhood that is concerned with Overtures A, B and C.

What the Question Is Today

It is not a question as to whether it is according to the procedure of a former day, or whether it meets the approval of other church bodies; it is a question as to whether it is right and in accordance with the mind of Christ, as a worthy contributing factor in the building of His Kingdom on earth.

If all slave owners had been St. Clairs and there had been no Simon Legrees, the country would not have been so deeply aroused against slavery. But if political action had not effaced that blot on our civilization when it did, it would have done so later; the underlying principle of slavery was wrong and the institution of it would sooner or later have had to give way. It was the same principle of right and fair play that brought the political enfranchisement of women. And now we women invoke the same principle of right, fair play and good sportsmanship in the matter of the overtures.

Prejudice Should Not Decide

While conceding to the opponents of the overtures the utmost sincerity in their position, I am convinced that prejudice is a larger factor in molding their opinion than they are aware. If all prejudicial bias could be removed from our thinking and we would seek only the wise and logical solution of the matter in view of the Kingdom's needs, I am sure we would all be quite happy in the resulting action. A pastor of one of the large churches in the West is pronounced in his opposition to the overtures. He was just as emphatic in his opposition to woman suffrage, denouncing it from pulpit and lecture platform. Christ made no distinction between the sexes and regards sex as only a temporary condition. But it is said that He did not call a woman to be one of the twelve. I admit it. It must be quite apparent to any one that the social position of women in His day and Christ's mode of living with the group of twelve disciples, going

constantly from place to place, taking a week's journey into the mountains and often sleeping in the open, would make a mixed group of questionable propriety. But after His ascension the Holy Spirit was given to the entire assembly of about one hundred twenty, making no distinction of sex. And what Jesus began to do the Holy Spirit has continued to carry on through Christ-minded women just as He has through the lives of men. It seems to me that Peter's attitude toward receiving the Gentiles is quite apropos, "If God has given them exactly the same gift as He gave us . . . who was I . . . to thwart God?" (Moffatt's Translation). How can the church consistently encourage the boy to obey Christ's call to preach His glad news, and at the same time say, "Thou shalt not" to the girl who has just as strong a conviction that the Lord has a similar call for her?

Paul No Barrier

The student of history finds no barrier in Paul's wise and timely counsel to the church at Corinth, for he knows that Paul had a local condition to deal with that does not exist among Presbyterian women of today. It seems to me that Christ having laid the foundation of underlying principles has committed to His Church, under the direction of the Holy Spirit, the task of building the superstructure of social usage and church government best suited to the needs and conditions of the times and people, whether that be in ancient or modern time, in the Occident or the Orient.

Irrelevant Arguments

One of the arguments against the overtures is that men would not cooperate in the work of the church under the leadership of women, thus leaving all the responsibility upon the women. We who are the mothers of the boys as well as of the girls would not like to think that such a feeling of

sex superiority exists. We do not believe that the men—our boys—are weak enough to shirk their share of the work merely because a woman might be serving on the board of elders or occupying the pulpit. If the argument be valid, why permit women to serve on the Boards of National and Foreign Missions?

Another argument used is that mothers in the enlarged activities of the church which the passing of the overtures would permit, would neglect the training of their children. That is placing but little confidence in the mothers. In these days of the small families psychologists are constantly warning us that there is more danger of too much mother than of too little. And observation proves their point well taken. An eminent educator recently laid emphasis upon the very serious and detrimental tendency of mothers to shield and coddle their boys. The best mother is the one who is physically and mentally alert, and while overseeing and making provision for the physical, mental and spiritual needs of the child, does not center her life there, but gives the child an opportunity to develop its own individuality.

It is true that women of outstanding ability can and do find fields of usefulness outside of the church where their leadership is valued and rewarded. But one of the most urgent needs today is for leadership within the Church. Then why maintain a barrier that drives such leadership from the church? It is also true that women of recognized capabilities can and do find fields of valuable service in the church activities other than serving as pastor, elder or evangelist. But why waste time "tilting at wind-mills"? If a woman wishes to serve as pastor, elder or evangelist and she can qualify for such service and a church desires her service in that capacity, then by what principle of right and fairness does the church assume to retain an antiquated forbidding edict, merely on the ground that she is a woman?

Dr. Kerr's Radio Pulpit

"THE MAN WHO SAID GOOD-BYE TO GOD"

Shadyside Presbyterian Church, Pittsburgh, Pa.—KDKA.

Sunday Afternoon, March 16, 1930.

Scripture Lesson—Acts 24:10-15; 22-27. Text—"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time;

when I have a convenient season I will call for thee."

—Acts 24:25

Three things above all others St. Augustine desired: to see Rome in her glory, Christ in the flesh, St. Paul in the pulpit. St. Paul belongs to the first half-dozen great men in history and he was at his best in the pulpit. He was preeminently a preacher, and wherever he could find a pulpit, on shipboard, in a synagogue, on the steps of the prison, inside the prison, he was always preaching. One of the most dramatic sermons he ever delivered was the one he preached to the Roman Governor and his wife at Cesarea.

What a pulpit! The floor of the audience room in Herod's palace in Cesarea was perhaps the strangest of all strange pulpits from which this man of God preached. It had none of the atmosphere of a synagogue or temple, or house of prayer. Its appointments were Oriental tapestries and carved wood and the finest skins of forest and desert. There was no breath of incense but the perfume of Arabia suggested the Oriental luxury of royalty. What an audience it was! There was no crowd present. Apart from the few soldiers and servants, as far as we know his audience consisted of two people, the Governor and his wife. Felix and Drusilla were the recipients of one of the greatest sermons of one of the greatest preachers who ever lived. Let us take their measure.

Felix was a man of the world and was what we would call a "self-made" man. He had been born a slave and had

received a slave's education. Because his brother had risen to power, the wheel of fortune turned most favorably for him and through the kindness of the emperor he was made governor of Judea. Power, however, turned his head as it often does, and Tacitus, the Roman historian, in describing Felix says: "In the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." Born a slave, he was still a slave though a free man. He was avaricious, and the story of his dealings with Paul shows clearly that he expected Paul and his friends to buy his freedom. He was a man of low and unworthy physical impulses, answering the call of the wild, and at home in that shadowy region where dark thoughts and evil imaginations have their abiding place.

His wife, Drusilla, was a fit companion. She was a princess of Jewish birth, accomplished, romantic, and of extraordinary beauty. She had been engaged to one prince, had married another, and had eloped with Felix and she was not yet 20. Her life had been one round of selfish indulgence, heartless and frivolous, notwithstanding her Jewish inheritance and her training in the faith of her fathers. This was the audience to which Paul was called to preach. He had appeared previously before the court of Felix, but this occasion was to fill an hour in the empty life of Drusilla and to satisfy her curiosity.

It is one thing to preach from a pulpit and it is quite another to stand face to face with a man and his wife, whose hearts are not right with God. It is one thing to preach a sermon to a multitude and another to tell an individual face to face the truth about his own soul. It was easier, doubtless, for Paul to deliver his great sermon on Mars Hill than it was for him to stand before Felix and Drusilla that day in

CONVOCATION OF MINISTERS AND STATE COUNCIL OF CHURCHES

An outstanding event of the month was the gathering of some 400 ministers, of all denominations and from all parts of the state, at Springfield, Ill., March 3 to 5 in a convocation to consider matters of interest to the ministry and churches. The idea of such a meeting was suggested by similar conferences of ministers in other states, notably in Ohio, where the annual convocation of ministers has grown from modest beginnings to a registration of 1,500 this year.

The arrangements for the gathering were made by the co-operation of the Midwest Committee of the Federal Council of Churches, with the Springfield Council of Churches. The Illinois leaders in the annual convocations took an active and sympathetic interest in the plan. The sessions were held in the First Methodist church, which was filled at every meeting. Denominational dinners were held on Monday evening at various churches and hotels, and a banquet on Tuesday evening at the First Christian church taxed the capacity of the large dining hall, and was an occasion for great helpfulness and enthusiasm. The speakers on that evening were Rev. Stephen E. Keeler, of St. Chrysostom's Episcopal church, Chicago, and the Rev. Allen A. Stockdale, of the Rogers Park Congregational church.

Vital and stimulating addresses were given during the sessions by Rev. Ernest Allen, Rev. Asa J. Ferry, Rev. J. Robert Hargreaves, Rev. F. A. Gageby, Rev. James Mullenbach, Rev. Gilbert Cox, Rev. J. W. Warner, Rev. Roy B. Guild and Bishop Edwin Holt Hughes, and from outside of the state by Rev. Sidney L. Gulick, Rev. William R. King, Rev. Albert Parker Fitch, Rev. M. Ashby Jones, Dr. Paul H. Vieth and Dr. Howard E. Jensen. Dr. Herbert L. Willett presided.

The devotional periods were significant. Evangelism was interpreted and stressed. Such themes as world friendship, America's Christianization, the challenge of the day to the church, the call of constructive comity, the Illinois co-operative task, the teachings of Jesus applied to industrial conditions, the why and how of church worship, Pentecost and the Pentecostal spirit, the unfulfilled commission to teach, better church members, the betterment of the home town through the service and services of the church, and the courage of evangelism were among the important subjects discussed. The open forums that followed the addresses were an important part of each session. It was the unanimous sentiment of those present that the good fellowship of the meetings, the stimulating discussion of highly impressive themes, the strengthening of interdenominational relationships and the constructive plans suggested for future work were too valuable to permit the convocation to be a solitary incident. Steps were therefore taken to assure the annual recurrence of such a gathering, and this matter is in the hands of a competent committee.

Much of the success of the conference was due to the organizing efficiency and untiring oversight of Dr. Roy B. Guild, Associate General Secretary of the Federal Council; Rev. Perry J. Rice, of the Midwest Committee, and Dr. Hugh T. Morrison, Dr. H. W. McPherson, President of the Springfield Council of Churches, and their associates on the local committee.

Perhaps the most notable event connected with the gathering was the organization of the Illinois State Council of Churches. For several years this step has been in contemplation by the different religious bodies in the state. It has become increasingly evident that the best interests of religion and morality in Illinois demanded united consideration and action. Accordingly most of the Protestant denominations in their state or district conventions approved the plan, and elected delegates authorized to proceed with the organization of such a council. This was done in a series of sessions held by this body of delegates in the intervals of the convocation. A constitution was adopted, an office was established at Springfield, officers were elected, and the necessary budget and committees provided for. Dr. Hugh T. Morrison was chosen president and M. Frank T. Dillon, of the Y. M. C. A., secretary. The immediate endeavor will be the selection of an executive secretary, and the completion of the details of organization. The vice presidents and the administrative committee include the executive leaders in the participating denominations—bishops, moderators, presidents and executive secretaries. One lay and one clerical member was chosen from each denomination.

It was the unanimous feeling of those gathered at Springfield that a step of real significance and of great possibilities has been taken in the organizing of such an annual convocation and the formations of the Illinois Council of Churches.

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Overtures A, B and C

By Rev. Henry C. Swearingen, D.D.

The issue raised by the "women's overtures," so called, did not originate in the church at large. There were individuals, a considerable number of them, no doubt, who felt strongly on the subject, but the church as represented in its congregations, sessions and local missionary societies was not greatly concerned. The feeling on the subject had slight expression in the report of the special commission of 1925. It was mentioned as one cause of unrest in the church, but this was due to the desire to include in that report every possible issue, whether urgent or not. The paragraph in the report is as follows:

"And, lastly, there are many women in the church who are not satisfied with present administrative conditions. Some of them fear the loss of the organizations through which they have worked so long. Some regard as unjust the lack of representation of women in the church."

The last sentence of the three is the only pertinent one.

Sentiment for the Overtures Created

Sentiment for these overtures, insofar as it is vocal, has been, for the most part, studiously created. The General Council's interest, while favorable, has been languid. This is the only instance within the experience of the writer, as a member of the General Council and of the Executive Commission covering a continuous period of more than 12 years, when a proposal for so important a change in the policy of the church came down from "the top." An amendment to our constitution so radical as this one ought not to be adopted except at the behest of an aroused church thoroughly convinced and fully sensible of an urgent need.

Personally, the writer of these paragraphs is not deterred by interpretations of Scripture unfavorable to the overtures; yet he must confess that some expositions adduced to support them seem rather loose, unconvincing and wide of the mark; furthermore, that the indubitable precedent in the New Testament, as regards official executive relation within the early church, is impressive and raises, fairly, the question whether the Holy Spirit has made evident, as yet, any necessity for a change in practice.

Merely a Matter of Expediency

We are therefore discussing merely the question of expediency. Is it the part of wisdom to adopt these overtures now and under such circumstances as presently prevail?

It has been urged that if this thing is right, it ought to be done at all costs. This "though-the-heavens fall" policy fails to take account of the fact that there is such a thing as Christian expediency. Some things were lawful which Paul did not think it expedient to do. There were questions in some of the early churches upon which the apostle might have taken an heroic position in

the interest of personal liberty, but he declined to do so in deference to the higher mandate of the law of love. A democratic body like the Presbyterian Church cannot be pushed into acceptance of a position merely because a goodly number of its members sincerely believe the position to be "right."

One opinion sponsored from high sources is that to deny women ordination is to assert that the Holy Ghost never calls a woman to preach. The Presbyterian Church recognizes the gifts of the Holy Spirit in anyone, man or woman, educated or uneducated, and has not denied the right of any such person to teach and even to preach. The Presbyterian Church applies its official tests to none of these. It recognizes Dwight L. Moody and William A. Sunday (before his ordination) and Mrs. Booth as messengers from God, clothed by his spirit with conviction and purpose to declare their message. The question is, however, are we prepared at the present time to give women official qualification for the settled pastorate and for executive functions in the administration of churches?

Women Work Best With Other Women

Women have not had notable success in the professions, except teaching, nor in political office, nor in executive positions in the business world. In matters requiring administration, women work best with other women and men with other men. Witness the Christian associations and the clubs of various kinds which have sprung up all over the country. It is not necessary to contend that such a condition arises from causes that are inherent, nor that it must obtain for all time. It is possible that women have been denied experience in such matters and that men likewise need to become accustomed to dealing with women, regarding public issues and ecclesiastical policies, but this means that the present is not the time to fasten on a church, indifferent to this question, a change for which the experience of neither men nor women has prepared it. Why not wait until such time as both shall have acquired mental and forensic adaptation to each other by debate and clash of ideas in other fields before attempting to achieve it in the church, almost certainly with a measure of confusion, if not of discord?

The principle hinted at above which would find a place in the pastorate and in executive positions within the church for anyone to whom the Spirit of God seems to have given a message and the purpose to deliver it, would, if strictly applied, negative our entire church order so far as it relates to requirements for the ministry. Could not all our rules regarding educational qualifications be said with equal reason to hamper the Holy Ghost? He does not require a college diploma, nor the equivalent, before endowing men to preach; but the church does so, and very properly, in the case

of persons who are to be entrusted with pastoral leadership and instruction of congregations.

If we are to follow the lead of the Holy Spirit as he makes his will known, not merely to individuals, but within the body of the church, it is highly suggestive that there is among congregations practically no demand for women in the pulpit, and little more for their membership in sessions. Universities and seminaries which give to women full theological training and complete educational equipment for the pastorate are embarrassed by the fact that, with rare exceptions, congregations do not prefer women pastors. Is not this a witness to the mind of the Spirit today, just as he bore witness at Pentecost and shortly afterward? Admittedly, this situation may change. Then it will be proper and necessary to canvass this subject with an earnest and an open mind in full light of all conditions then existing.

Practice on the Foreign Field Not Convincing

Our attention is directed to what some of the newer churches on the foreign field are doing in reference to admitting women to full responsibility in preaching and ruling. The practice there is not convincing. These churches are in the experimental stage, almost in their infancy. There has been no opportunity to weigh the full and permanent influence of any of their policies. They are only learning to walk alone and may be expected to adopt many measures which will prove extreme and call for later amendment, or even for entire abandonment. These churches have slight independent background. Our Presbyterian Church has a background. It is broad and solid. Our church's traditions are part of its assets. It does not follow that, because a newly formed native ecclesiastical organization, among an entirely different people on the other side of the world, ventures on new measures, such policies would prove helpful and acceptable in an old and deeply based organization like the Presbyterian Church in Western Europe or in the United States of America.

The Presbyterian a Confessional Church

Another fact, and one of great importance, is the Presbyterian Church belongs to a type known as "confessional churches," all having roots that run back to the Reformation and which, on this account, have substantial common interests. These churches are Presbyterian, strictly so-called, Reformed, Episcopal, and Lutheran; indeed, each of these classes represents a family of churches.

Few, if any, of the church bodies which have admitted women to official positions belong to the "confessional" group, or have a history tracing to Reformation days. Many of them are independent in polity and few, if any could be classed as "historic bodies" or

(Continued on page 21)

had gone over the top. Miss Charlotte Hawes, a retired missionary of China, offered the prayer of consecration. Mrs. Ida Mae Claudy sang, "O Love That Wilt Not Let Me Go." Two inspiring addresses on "Why a Missionary Pension Fund?" and "St. Luke's Hospital," Vengurla, India, by Mrs. Gaius J. Slosser and Dr. Robert H. H. Goheen, respectively, tenderly portrayed the importance of our two love gifts, pensions for our missionaries and supplies for our assigned hospital. Mrs. Vance led in the closing devotional service and Rev. Thomas Waters, D.D., pronounced the benediction.

Mrs. George B. Raser has served five years as Home president and Mrs. Selby F. Vance, four years as Foreign president and each has missed but one monthly meeting. As both are retiring this year, a small token of appreciation was presented to each of them. The years they have worked together have been marked by team work, social gatherings of officers for conference, building of new buildings, spiritual advance, and strenuous endeavor to lift up Christ that many may be drawn to him. Next year the annuals will be held at the Bellevue church. The following officers were elected for the Home Presbyterian: President, Mrs. William M. McKelvy; secretary, Mrs. T. C. Wallace, Jr.; treasurers, Mrs. D. S. McSweeney, Mrs. C. R. Hanks, Mrs. H. W. Golden Mrs. C. H. Augustine. Foreign Presbyterian officers: Mrs. William T. Bradberry, president; Miss Charlotte Atkinson, secretary; Mrs. Stella L. Duckwall, treasurer. The year 1931 will present opportunities to weave golden threads into the web of life by the women grouped under the name of Home and Foreign Presbyterian Societies of Presbytery of Pittsburgh.

OVERTURES A, B, and C.

(Continued from page 4)

as having a very lively sense of the church's oneness, properly expressed by the term "catholicity." Historically, temperamentally, and doctrinally, the Presbyterian Church belongs with another class. It feels the urge of the Holy Spirit toward church union and its natural affiliations are with those great communions which have long and sturdy roots, which recognize a virile type of ecclesiastical authority and which have a definite conception of Christian truth, stated with considerable fullness and precision. Not only the unity of Protestantism in any true sense, but the future of Protestantism as well, lies with the historic bodies rather than with others. Why should the Presbyterian Church be asked in respect to the substance of these overtures to depart from its natural and highly valuable connections, especially when there appears to be no strong demand for such a course? The questions involved in the overtures are being studied by some others of the historic bodies, notably by the Church of England. It would seem wiser to move slowly, to think these matters through in the light of a wider Christian opinion than we have here in America and with special reference to the part of our denomination in making changes which,

instead of hindering, will favor closer fellowship, combined witness, and fuller union within Protestant evangelical Christianity throughout the world.

DR. KERR'S RADIO PULPIT

(Continued from page 13)

in things physical but which is out of place in the things of the spirit. The business of the church is not to reflect the spirit of the age, but to redeem the age; it is not to copy, but to create; it is not to imitate, but to initiate; it is not going to reproduce but to regenerate; it is not to echo what is going on about us in science, literature, or politics but to herald the truth, "thus saith the Lord." It is not to mirror the judgments of men but to mould them. It is not to duplicate but to originate, not to follow but to be a pioneer in bringing in the Kingdom of God. The business of the Church is to go against the current, to oppose the drift, to champion unpopular causes, to stand in the midst of the flood and say, "I can do no other; God help me."

Saul tried to put the armour of a giant upon a stripling shepherd lad. It cannot be done. David must fight his own way and the message our conventional conforming, mass-formation, standardized age needs is just the message, "Be yourself." Do not let any Philistine laugh at your equipment, for in the end Philistinism will fall of its own weight, slain by the hand of a spiritual simplicity. David does not claim

that his sling and his stones and his staff are superior to the giant's coat of mail and his shield and his great spear. He claimed, however, that he knew how to handle the sling and that God could use him best when he was himself. The spirit of God does not submerge personality when he clothes a man for service. Dwight L. Moody was a business man. Jonathan Edwards was a philosopher. William Carey was a shoemaker. Savonarola was a priest, but it would be fatal to the genius of each and to the success of their spiritual values if any of them had tried to fight his battle with the weapons of any other man. It would have been fatal to make Moody talk philosophy, and William Carey to serve before the altar. When Mr. Moody was in England a church dignitary took him aside and severely criticized him for his use of the English language. The great evangelist humbly admitted that he had never been college trained, and apologized for his lack of what the world would call culture. Then he said, "My brother, I am using all the grammar I have for God. Are you doing that?" After all this is the final issue. Are we ready to put at God's disposal all we are, and all we have?

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THE PRESBYTERIAN BANNER

2004 Commonwealth Building

Pittsburgh, Pa.

Our Banner Households

By Elizabeth Pound

April's tearful weather is upon us, as housekeepers well know when they put out a long line of bedding only to have to rush out and rescue it from a passing shower. It is such a joy to fling quilts and blankets to the wind on a sunny day and hear their pleasant flapping as you dig fresh horseradish or take the first pink rhubarb from the banked plot. It is such fun to poke about looking for the very first food from the faithful little garden plot. To be sure one may buy hot house rhubarb and shipped in asparagus, but no matter how big and important looking the store vegetables look, nor how temptingly they are arranged, the home grown products are best. A very great deal of toast, a wide expense of creamy sauce and a few buds of asparagus can excite the garden lover where the big thick stalks from market would not give him a single thrill. It is just like our first strawberry short cake — we munch a large piece of biscuit dough reddened by a few berries judiciously mashed and sweetened, and no money could tempt us to mix berries from the market with them. Perish the thought! We want to boast of the first short cake in late May or early June and see our neighbors stare at our thrifty and ability to be first to serve that delicious dish.

Well, housecleaning has its compensations in the cleanness, the new wall paper and the shining floors over which we have leaped like rabbits for weeks. The man came, started the job, fell ill and left us like people stranded by shipwreck in the midst of our possessions. Even the trip to bed was perilous as we balanced ourselves on the narrow path laid down to save the floors. We hunted for things we felt sure we could lay our hands on, but they were not there, until it seemed that most of our time was given over to fruitless searching. But now that things are in order how much more we prize neatness and how much we resolve to keep to the high standards of right-after-housecleaning.

"The pleasant rain! The pleasant rain!

It hath passed above the earth
I see the smile of the opening cloud,

Like the parted lips of mirth.

The golden joy is spreading wide

Along the blushing west,

And the happy earth gives back her smiles,

Like the flow of a grateful breast."

—Miller.

Is there anything sweeter in sight and sound and smell than a walk or drive in the country after a spring rain that leaves everything glisten with diamonds in the evening rays of the sun? With a hasty lunch or a few sandwiches in a paper bag we hurry to see the newly plowed fields, the spring flowers, the wild, gay birds and to smell the various scents that only spring can bring. The black soil ripped open to the sun gives

forth a perfume that only country lovers enjoy, but to them it is sweeter than roses for it tells that the long winter is past. The clear cold water rushes along with a gurgle and a laugh that tells of glad release from the iron hand that held it captive so long and everything seems alive, resurrected and renewed after the winter's grave opened. How easy to believe in the fact that the "dead shall come forth" when winter lets go of the bound trees and grass and flowers!

"I know that life and death,
And all I have are in His hands."

is the thought that comes with the rejoicing over the return of spring. The past winter was peculiarly long and harsh and trying with its sleet and gloom, but it is all in the past and next winter may be better. For weeks we did not see the sun and thick fogs made the days seem shorter than we had ever experienced, but through cloud and fog and gloom God's grace was sufficient. What more could mortal ask?

The Day of Prayer

Is it imagination, or a mere local happening, or due to increased effort in trying to get a good attendance that the annual gathering to pray for missions and world peace and the blessing of the Holy Spirit this year was, or seemed to be, attended by a quickening of interest and a surer note of anticipation? Some of us think that it is the dawn of a better day, for we have long prayed for a revival of interest in the missionary ranks, while others say that it merely happened to be a better meeting than usual. Of course only God can look into the hearts of people, but there are outward signs that are more or less indicative of inner feelings. Somehow the prayers were more fervent and less perfunctory, the offering better, the words spoken by the leaders more confident—well, it is hard to put into words, but it was different and better. "A fine meeting," said the women one to another with faces aglow. "A meeting that will help us all." And what do you think? They lingered and talked it over, they shook hands and they seemed sorry when the beautiful service was ended. There were some tears, but they were tears of joy over the attendance and the interest. Some of the older members have been praying fervently that God's house may again be filled with believing, working, praying Christians and to them it was more than a "fine" meeting. It was a prophecy of better days to come.

Giving Themselves

The young folks of our church prepared and carried out a splendid program recently, and then they went to a smaller, struggling church and gave themselves in speech and music and pageant to that congregation. Every-

one said it was too bad that they could not give it a dozen times because of the lesson it carried, but of course high school pupils are busy with their work just now and twice was all they could manage. Our new minister is bringing forward the young people in a way that is very gratifying to parents, and very pleasing to the young people themselves. The former pastor was a good man but he seemed to feel that "children should be seen and not heard," with children meaning up to 21 or thereabouts. Many of us were worried about the situation as the young folks were slipping away, but now we see our cherished plans carried out. The young people are the ushers; we have two choirs, junior and senior; we have a working organization for young folks instead of a feeble little group of girls meeting on Sunday night, and we are finding every activity of the church taking on new life. Even ministers of the gospel, anxious as they are to save the world, seem to forget that young people grow up and like to have a share in things sometimes.

Reforestation

In our community thousands of young trees were planted this spring, or will be planted a little later. Some people believe in very early planting while others place May as the time for tree-setting. Really some of the planting was not of trees but of seeds. To my thinking seed planting is more sure though slower. Last fall I planted 400 walnuts and though many of them will undoubtedly fail, some will grow to maturity. This year I shall gather wild cherry seeds and maple seeds to plant as nature plants them. Why not? Look at every country fence row where the birds and squirrels and the wind have sown the seeds! If nature can do that why not human beings? It helps in the necessary work of reclothing the barren spots with trees and is about the most inspiring work one can do for future generations outside of spiritual tasks.

Remove Fire Hazards

In April when ambitious householders make a little fire in the back yard to burn the trash is a good time for disastrous fires. It is the duty of everyone to remove the big, bunchy sparrow nests that catch fire from sparks so easily, to watch all trash fires however feeble and small they may seem, to get rid of oily rags and garments from attics and to remove all danger before the hot days are upon us. Otherwise there may be another fire added to the already long list of unnecessary conflagrations that eat up homes and factories without doing anyone any good.

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Editorial Notes

Dr. Swearingen Opposes the Ordination of Women

No wiser and weightier voice could be lifted in the Presbyterian Church against the ordination of women than that of Dr. Henry C. Swearingen, and we gladly publish his article against these overtures in this issue. The Banner's columns are equally open to both sides of any denominational question under discussion. His article is marked by his well-known qualities of fairness and balanced judgment and is one of the best arguments we have seen on the negative side of the question. Dr. Swearingen thinks this movement is sudden and without due consideration, but he himself started it when he wrote in his great report of 1925, "Some regard as unjust the lack of representation of women in the church." They still so regard it, and this sense of injustice has been growing. Many holding his own view, however, will feel that he has weakened his case by the large concessions he makes to the other side. He does not rest the matter on Scripture, but merely on expediency. He further declares that "the Presbyterian Church recognizes the gifts of the Holy Spirit in anyone, man or woman, educated or uneducated, and has not denied the right of any such person to teach or even to preach." This concession rather surprises us, and if it be true, why not insert this right in our constitution? Dr. Swearingen proceeds to give certain incidental reasons why it is not expedient to do this now, but "Admittedly," he says, "this situation may change": but not unless we bring the change about, which we are now trying to do. He declares that "In matters requiring administration, women work best with other women," but admits that "it is possible that women have been denied experience in such matters." How, then, are they to acquire this experience if we do not give them the opportunity to exercise it? It seems like telling them to learn to swim, but don't go near the water. Dr. Swearingen is reasonable and persuasive in his argument and appears to be only pleading for more time; and we ourselves would not urge this innovation if it goes too fast and threatens more unrest than it cures. Nevertheless against all these arguments and pleadings stands the broad fact that the Presbyterian Church relegates woman to an inferior place to man, and this is against the spirit of our day, and the democratic basis of our church, and we believe it is not in accordance with the broad principles of Scripture, and it hurts. It puts us in the same class with those who boldly declare, "the subordination of women in the family, the church and the civil sphere is a positive law of God, natural and revealed." We would like to keep out of that company, as we believe Dr. Swearingen would himself. If the outlook is not promising for the adoption of the overture on the ordination of women to the ministry, the prospect is better for overture C. on their ordination to the eldership. We hope the latter overture will carry and believe it is the more important one at the present time. If we get this half loaf, in time we may get the other half, believing that "admittedly, the situation may change." Hitherto we have been throwing our women a few crumbs from the table, such as membership in our boards: why not give them a place at the table itself?

International Strands of Peace

Science is ever weaving international strands of peace. It is beautiful to see the spirit in which European scientists and especially astronomers receive the American discovery of the ninth planet in our solar system. Such a discovery has always been a feather in the national cap of pride of a nation, or a star in its crown, but there is not the least jeal-

ousy or disposition to belittle the discovery on the part of the astronomers of other nationalities. "Astronomy," said the eminent Sir Oliver Lodge, "is becoming an American science. That may be an exaggeration, but America is doing extraordinarily wonderful work." The director of the Italian observatory at Milan, Professor Emilio Bianchi, turned the resources of his institution into observing the new planet and has not only confirmed the discovery but has more exactly located the new planet and estimated its size. He then goes on to say as reported in a dispatch: "We intended our observations as a small but devoted homage to American astronomy. The discovery of the new planet is a triumph for America, crowning many triumphs gained in the last few years. It is a wonderful monument to the memory of Professor Lowell and to his devoted disciples, who, faced by a problem of extraordinary difficulty, have worked for fourteen years with tenacity and faith till they confirmed Lowell's technical calculations in this prodigious way. The discovery also shows how erroneous is the opinion of those observers in Europe who held that the remarkable astronomical observations in the United States are the result of ultra-powerful facilities. Today American astronomy has proved that these facilities actually do exist, but also, and this is more important, that they are at the disposal of all scientists who possess an abundance of learning and tenacity and genius." The Germans also have added their praise to the American exploit. Thus the discovery of a new world has not opened a new field for international competition and strife, as even the discovery of new lands at the South Pole ridiculously threatens to do, but has woven new bands of peace and mutual appreciation and brotherhood across the wide spaces of the sea.

And Commerce Also

And commerce also is throwing its ships like shuttles across the seas to weave the common web of the world into unity with stronger ties of peace. The new German ocean record-breaker, the Europa, companion to the Bremen and even swifter and more efficient, has brought universal praise to the Germans for their triumph at ship building and engine construction. They have arisen out of the ruin and wreckage of the war and without complaint have gone to work to rebuild their broken fortunes and destroyed commerce, and the Bremen and now the Europa are the triumphant result. Again foreigners and competitors of the Germans at sea are foremost in acknowledging and praising their success. A remarkable instance of this is a recent editorial in the London Times, which says: "The German people have good reason to be proud of the fine performance of the sister ships of the North German Lloyd, the Bremen and the Europa. The arrangement whereby the two companies have now agreed to end their pre-war rivalry and enter upon a cooperative alliance instead of engaging in cutthroat competition must undoubtedly make them a very formidable combination. But that does not mean that German ships will necessarily continue to hold the Atlantic record forever. Some day the turn of the English lines will come again. For the present the White Star Line has decided to defer the competition by the Oceanic. But sooner or later the Cunard Line will have to replace the Mauretania, and when, in its judgment, the time is ripe it may be depended upon to produce a ship which will regain for this country the laurels we have temporarily lost. Until then the English companies will be the first to join in hearty congratulations to their friendly German rivals on the notable success of the Europa and to her captain and all who have had a hand in her construction and design." That is at once the spirit of true seamanship

EDITORIAL

SHORT ANSWERS TO GREAT QUESTIONS

LXXIII. WHAT DID THE CHURCH FATHERS ACCOMPLISH?

THE Church Fathers were Christian scholars and leaders from the second to the fifth centuries of the Christian era, who defended Christianity in its conflicts with paganism and adapted it to the intellectual and political conditions of their time. Leading Greek Fathers were Clement of Rome (150-215); Origin of Alexandria (182-251); Athanasius Bishop of Alexandria (283-373) and opponent of Arius, the first great heretic of the Christian church; Chrysostom Patriarch of Constantinople (344-407), the golden mouthed preacher of his day. Leading Latin Fathers were Tertullian of Carthage (155-222); Jerome (340-420), great scholar and editor of the Latin Vulgate; Ambrose (340-397), Bishop of Milan; and Augustine (354-430) of Carthage, the most powerful theologian of the ancient church. These and other scholars did valiant service in defending Christianity and adjusting it to their times.

THE NEW WORLD INTO WHICH CHRISTIANITY ENTERED.

When Christianity was launched out upon the deep of the Greco-Roman world it found itself in a new climate. The Greek climate was that of philosophy and science. Plato and Aristotle ruled that world from their mighty urns and the spell of their spirit was everywhere in the air. The Hebrew mind was neither philosophical nor scientific, but religious and mystical. The Greeks with their intellectual genius that has never been surpassed, if equalled, had developed a large body of scientific observation and philosophic speculation which is the foundation of our modern knowledge. They studied nature to observe and classify its facts and deduce its laws and reach rational explanations of its events; and they had speculated profoundly on the deeper problems of the cause of the world, the nature of man and the existence of God. They had thus thrown upon the world a light of explanation and speculation that was unfriendly to pagan religions and these were dying under its pitiless exposure.

Christianity emerging out of its provincial unscientific Hebrew heredity and environment and seclusion, found itself face to face with this world of philosophy and science and soon discovered that it must take account of it, both to reject and resist its errors, and to accept and incorporate in its own system its elements of truth. The Greek Fathers undertook this work and successfully negotiated it according to their lights. They were imbued with the Greek spirit of philosophic insight and scientific reasoning and endeavored to amalgamate their Christian doctrines and their Greek ideas into harmony and unity. Greek ideas of divine immanence bordering on pantheism were interfused with Hebrew ideas of divine sovereignty resulting in a concept of God more complex than the monotheism of the Old Testament and affording room for and affinity with the Christian doctrine of the Trinity. All the doctrines of Christianity were thus thrown into the mill of Greek philosophy and science and came out in a somewhat differ-

ent shape and texture. The detailed account of these conflicts and adjustments and the way they were worked out by different Greek Fathers can be found in the histories of Christian doctrine.

Great discussions and heated controversies arose over these highly abstract problems and the streets of Alexandria, where clashed the followers of Athanasius and Arius, rang with violent debates or were crowded with turbulent mobs shouting for one or the other side. These controversies precipitated great councils, notably that of Nicaea in 325, where opposing theories and groups came to grips, and while imperial soldiers maintained order epochal decisions were made.

THE LATIN FATHERS

The Latin Fathers lived in a somewhat different world and encountered other problems from that of the Greek theologians. They were immediately under the shadow of the Roman Empire and breathed its atmosphere. Their ideas and problems were those of authority and law, policy and administration. They were lawyers and orators rather than philosophers and poets, practical doers rather than abstract thinkers and dreamers. They handled the case of Christianity at the bar of Rome as legal advocates rather than as theologians and rhetoricians. They followed the methods and spirit of the Roman Forum rather than of the Greek Academy. They were more interested in polity than in doctrine and were more concerned in building a church organization on the foundation and pattern of the Empire than in framing a system of theology. Augustine in the West, however, was an exception as he was not only a builder of the church but also a theologian who left his impress on our theology to this day. This process of meeting existing conditions and adjusting the old faith to the new knowledge was inevitable and inescapable and has been going on down into our time. Christianity had to make this adjustment or perish along with the pagan cults that refused to and could not do it.

THE OUTCOME OF THE PROCESS

We thus see that the Church Fathers were endeavoring to work their Hebrew faith and Greek ideas and Roman ideals into harmony. That they did not always reach the truth in their results and incorporated in Christianity some incongruous Greek ideas and overloaded it with Roman ideals that burdened and hindered Christianity and cling to it as fetters to this day, is to be freely admitted. Especially did the Latin Fathers lay the foundations of Roman Catholicism and helped to Romanize Christianity as well as to Christianize Rome. All this is quite in accordance with the principle and process of adjusting old faith with new elements of knowledge. This the Church Fathers did with such success as they were able to achieve. They saw that they could not hold the old faith unless they could correlate it with the new culture which was so fatal to the dying pagan cults. And so the Church Fathers saved the Christian faith for their day as we must save it for our day.

Next Week—What Were the Ancient Councils and Creeds?

the coming year. They will loan this merely for the cost of transportation.

In the church at Hebron, Rev. George E. Chapman, D. D., pastor, effective use is being made of the Mimeograph in preparing their Sunday Bulletins and programs for other occasions. Recently the annual dinner for the women and girls of the congregation, prepared and served entirely by the men, was held, and the pep songs indicate that it was to be a most joyful occasion. The pastor seems to be one of the men of Nebraska Synod who can rejoice in a goodly Sunday evening attendance. We wish we could get a piece of his "rabbit's foot."

KANSAS CITY ITEMS.

Dr. Guy L. Morrill will spend Monday, April 7 in Kansas City, meeting three separate groups. At three o'clock he will conduct a conference on the relation of stewardship to religious education; at four o'clock the presbytery's oratorical contest on stewardship will be held. Preliminary contests are now being held among the young people of our churches; at six thirty o'clock a dinner for men from all churches will be held at Covenant church, with Dr. Morrill speaking.

Westport church has announced the call of Rev. W. Oliver Bracket to become assistant pastor assuming his duties in May. For two years Mr. Bracket has been studying in the University of Edinburgh, Scotland. He was formerly a member of Westport church.

On Monday, March 17, Covenant church gave a reception for Rev. and Mrs. Austin D. Wolfe celebrating the fortieth anniversary of their wedding and the fortieth anniversary of Mr. Wolfe's ordination.

By a plan which is operating successfully in the Presbytery of Kansas City, members of the stronger churches assist in the work of the churches which are not able to employ a staff. Dr. McDonald and Miss Ethel Gaskill discover the needs in these churches and secure those who can render the services. It is found that this kind of assistance is appreciated as much as financial aid.

The dedication of the new \$40,000.00 building at Overland Park was held at 2:30 o'clock Sunday afternoon, March 23. Dr. George P. Baity preached the dedicatory sermon. The pastor, Rev. Roy W. Zimmer, preached at the morning service.

Rev. Carl T. Nichol attended the board of trustees of Berea College yesterday and visited his mother at Louisville.

The officers and members of East Side church, without a pastor, are carrying forward the work of the church including the approach to Easter.

The conference of Presbyterian Young People held at First church, March 21 and 22 was a great success. Two hundred young people from the churches of the city took the courses.

The program which is uniting the churches of greater Kansas City in their approach to Easter and Pentecost is moving forward successfully. This is being promoted by the department of evangelism of the Council of Churches, Dr. J. W. McDonald, chairman.

DOUBLE MINISTERIAL STANDARD

By Rev. Andrew Christy Brown, D.D.

A careful study reveals that Overture C is complete in itself, not dependent upon the adoption of Overture A, nor upon anything in the form of government. Should the majority of the presbyteries vote affirmatively then constitutional rule No. 1 as amended would read as follows:

"It shall be lawful for presbytery, after proper examination as to piety, knowledge of the scriptures and ability to teach, to license, as a local evangelist, any communicant member of the church, who, in the judgment of the presbytery is qualified to teach the gospel publicly and who is willing to engage in such service under the direction of presbytery. Such license shall be valid for but one year unless renewed, and such licensed local evangelist shall report to the presbytery at least once a year, and any license may be withdrawn at any time at the pleasure of the presbytery. Communicant members securing such licenses may be ordained to the gospel ministry, should they be eligible and desire to enter it, only when they shall have served at least four years as local evangelists, and shall have pursued and been examined upon what would be equivalent to a three years' course of study in theology, homiletics, church history, church polity and the English Bible, under the direction of presbytery."

Because of the word "eligible" above and the use of masculine pronouns in Chapters XIV, XV Form of Government, it has been thought mistakenly by some that Overture C would be a dead letter in case Overture A failed to pass. By this rule "any communicant" who shall "desire to enter" the ministry, who "shall have served at least four years as local evangelist" becomes a candidate for ordination. The question of sex is eliminated in the amended constitution. The

Presbytery alone can decide the eligibility and fitness of the candidate. Constitutional Rule No. 1 will continue to be self-operating. The barriers of the pronouns will be no greater than have been the barriers of higher educational standards in Chapter XIV, XV.

Under Constitutional Rule No. 1, as it now stands, presbyteries have been ordaining ministers who have not the equivalent of either a college or seminary course. Away from college and seminary influence, where the sentiment of the field and the desire of the candidate are dominant, presbyteries exercise the power lodged in this rule. By this process a lower standard has been set and "a back door to the ministry" has been opened. Those who are loyal to the historic standards and to the noble traditions of our church are strongly of the opinion that the double standard of ministerial education should come to an end and that the "back door" to the ministry should be closed.

If women are to be ordained to the ministry we all want them to enter by the door of the higher educational standard and not by "the back door." It follows that Overture C should be defeated regardless of Overture A. About the ordination of women there should be no great concern. There is nothing to prevent them from exercising the prophetic office. The real call to the Gospel ministry is the inner call of the Holy Spirit and nothing should get in the way of that. When the Spirit of God lays upon women the burden so that they say "woe is unto me if I preach not," the same loving Spirit will open the way.

However we should all be concerned to maintain and to lift the standard of education to enhance the usefulness of our coming ministers in these days of widespread education. Constitutional Rule No. 1 should be rescinded regardless of the fate of Overture C. Then there would be no invitation in our Form of Government for either men or women to enter the ministry who have not made the sacrifice or endured the test which the higher educational single standard should require. Why not send an Overture to the next Assembly asking that Constitutional Rule No. 1 be rescinded?

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"A New Name"

By Grace Livingston Hill

CHAPTER XXIV.

"I can't let this go on any longer!"

His voice was husky with a kind of anguish. The church grew very still. Everybody stopped thinking idle thoughts and gave attention.

"I am not the man you think I am. My name is not Allan Murray. I don't know where he is nor what he is. I didn't mean to deceive you. I happened here when you expected him, and you took it for granted I was he. I tried several times to get away quietly because I was ashamed, but you blocked my way by some new kindness, and because I was a wanderer from home and needed a home and a new name I finally stayed. Then you made me president of that Society, and I wasn't big enough! I knew I couldn't get away with that, and I meant to run away. But the Lord stopped me. He met me right there and showed me what a Saviour He was. I guess I was like Saul. My Sunday school class taught me about him—"

Four boys in the back of the church who had been snickering softly over a picture they had drawn in the back of a hymn book looked awesomely at one another, and got red in the face, and watery round the eyes.

So I gave myself up to the Lord, and he forgave my sin. Will you? I know it's a great deal to ask of you, but I had to ask it before I came to this communion table. I didn't know what was going on over here this morning. Doctor Harrison said something about a 'letter,' but I didn't understand about these things. I came down here when he called my name because he told me to, but I believed all those things he asked us, and I meant it when I took that vow with all my heart." Then he turned to the minister: "I know I'm unworthy, but you said He would forgive if we confessed our sin, and I'm taking you at your word. I'm glad I came here this morning, and I'm glad I took those vows. They are going to be perpetual for me. I'd like to have a part in this ceremony you're going to have here. I'd like to be counted in if you think it's all right, Doctor?" he looked at the minister again, "and then I'm going back to face some hard things at home, but I'd like to be counted in with you all this morning if I may. You said the Lord would give me a new name, one that belongs to me this time, and I want it. You took me in because you thought you knew my earthly father—will you forgive me because I want your heavenly Father to be my Father, too? I'm sorry I interrupted the serv-

ice, but I couldn't go on without letting you know first."

He would have dropped into the front seat, but the minister's arm was about him, and the minister drew him close to his side and said with a joyous voice:

"There is therefore now no condemnation to them that are in Christ Jesus." 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like Him, for we shall see Him as He is.' Let us pray."

And then with his arm still around Murray, standing together as they were, with Murray's head bowed reverently, and such a light of love in that pastor's face, Doctor Harrison prayed as he had never prayed before. Murray felt himself prayed for as Ananias must have prayed for Saul. Ah! if Murray's companions, back in his home city that day killing time in their various frivolities, could have looked into that church and seen their erstwhile companion they would have stared in amazement, and perhaps remained to ridicule. But in that audience there was not one who looked critically upon the young man. It was too much like a scene out of the New Testament. One could almost see a flame of Pentecost coming down. Mrs. Summers sat wiping away the happy tears, for she had spent many hours in praying for the dear boy under her roof. There were others weeping, and many who were led to look into their own hearts and lives through Murray's words, finding themselves unworthy also.

"And now," said the minister, "let all who will forgive our dear brother and take him into our full fellowship stand with me and join with us in singing 'Blest be the tie that binds,' and then we will partake of the Lord's Supper together."

Such a volume of song went up from the hearts of those Christian people as must have made the angels rejoice. Murray, looking up in wonder, could not see a single person sitting down. All were on their feet. He was overpowered with the wonder of it.

He knew he would never forget the beautiful communion service which followed. No other could ever be so beautiful. The choir sang softly and reverently bits of hymns that he had never heard before, but which they voiced so sweetly and distinctly that they sank into his soul to be a part of the picture of this day that was to stay with him to the day of his death.

They flocked around him when the service was over, some with tears in their eyes, and wrung his hand, and shyly said they were glad he knew the Lord. Even Elliot Harper, dazed and a bit mortified though he was, that something had been "put over on him" before the world, had the good grace or the Christianity to come over and shake his hand:

"Well, sir, you gave us a surprise, but I admire your nerve and your frankness.

You did the right thing. Come and talk it over tomorrow. You're a good business man, whatever your name is, and I'm not sure but we can get together in spite of this."

Elliot Harper was a good man in many ways, but he couldn't help thinking that perhaps it would be a good thing for the bank to have it known that a young man of their employ had been so out-and-out honest as to make public confession at the communion table. That bank was a little idol that he had set up unawares.

But perhaps the greatest surprise of all that he had was to find the girl Anita standing quietly in the aisle up which he had to pass to Mrs. Summers, who was waiting for him. She put out her hand and said frankly:

"I'm glad you did that, and I want you to know I'm very glad you've found Christ."

He looked at her in surprise.

"You are?" he said amazed, "I wouldn't suppose you'd care. I always felt you didn't trust me."

She gave a quick glance around to see if anyone was listening, and then lifted clear eyes to his face:

"I went to school with Allan Murray's sister," she said. "He came down to commencement, and I saw him several times. He has curly red hair and brown eyes, and he is taller than you."

Murray gave her clear glance back again, and then his face broken into a radiant grin.

"You certainly had it on me," he said, twinkling his eyes, "I might have known I couldn't get away with a thing like that anywhere on the face of this globe. Buy say, why didn't you give me away?"

Anita was nearer liking him than she had ever been before. She looked at him with a warm friendly smile.

"I had a notion it might be better to let the Lord work it out," she said.

"He has!" said Murray soberly. "I shall never cease to thank God for bringing me here."

"There's one thing more," said Anita gravely, "I wish you would tell me just how much Allan Murray had to do with this?"

"Allan Murray! Why not one thing, only that I have been using his name and his things and his position."

"And you don't know where he is? You have no evidence that he was killed in that wreck?" There was an undertone of deep anxiety in her voice.

He gave her a quick, comprehending glance.

"I don't know a thing yet," he said gravely. "I've been wondering that myself every day I've been here, and wishing I knew, but I'm going to make it my business to find out. Within the next 24 hours, if possible. I'll let you know the result if you would like me to."

"I wish you would," said Anita, her eyes cast down. "His sister was very dear to me. She died two years ago,

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Views and Voices

EDITOR OF THE BANNER:

I have been following with interest the articles in the Banner concerning Overtures A. B. and C. It would seem that Dr. and Mrs. Wallace are rather well agreed.

I am a pastor of twenty-two years' service in the middle National Missions territory, but as yet I am not convinced that a need exists which would justify calling the women into services as pastors or elders.

It is not a matter of accident or lack of appreciation that women have not been admitted into the pastorate or eldership. We were created male and female. Each sex has its own peculiar strength and adaptation to the service designed for us by our Creator. We may serve in other capacities but at our best within the sphere of our nature.

The position of the Scriptures relative to service of women as proposed by the overtures is difficult of interpretation. These Scriptures assign definitely a place for man and a place for women. We are members one of another having our respective and peculiar places and responsibilities in the kingdom. It has always been possible for exchange of places and duties when need arose.

It is probably quite safe to assert that the women of the church today are assuming by far the larger responsibility of the church. Her position in the home and in society is such that she has at her disposal the time necessary for doing the work of the kingdom. Man, busily engaged in the business of gaining a livelihood has been nailed to the cross of regular business hours and quite contented to let the women attend to the task of the church. This has not injured the women but it has had the tendency to make the church feminine. Men have, in too many instances, permitted themselves to fade out of the church picture. To admit women to the ministry and eldership would in very many instances complete the effemination of the church. I am ready to admit that women are capable of running a church to the satisfaction of some women, but am convinced that a completely effeminated church cannot meet our present needs.

Approval of the overtures is made on the ground of need, and as proof of the need our attention is directed to the list of vacant churches. The vacancies would appear to be sufficient evidence of a shortage of ministers. The fact is however there is not a shortage of ministers for the churches that are able to provide a living salary. We have a surplus of churches calling for men who will serve on earth and live in heaven. We are further informed that our ministry on the average is past 50 years of age, and there will be a very heavy loss in the near future. To this fact I would reply that, with the present trend toward the union of denominations of

the Presbyterian faith it is probable that future shortages will be amply supplied.

There are difficulties associated with a feminine ministry. These difficulties have not been given consideration in the articles coming to my notice. The first is economic. When a church calls a pastor, ordinarily it expects that he shall bring with him a wife, who will make of him a complete pastor, for there is a service in the pulpit, a service in the home, a service in the community. Together they serve the church in a complete ministry. In return for this service the church promises to provide a livable salary. Should the ministry be open to a woman, a church calls a woman. The church, reversing its former position, will expect that the lady pastor shall be single, and so remain. Being single and having no family responsibility she will be able to work for much less than a man. Should there be any great trend toward a feminine ministry it would not be long until the men would be crowded out. Young men simply would not be attracted to the ministry in view of such competition. A second difficulty is physical. The nature of woman is such that she should not be subjected to the nerve racking ordeals of the pastorate, not only for her own sake but that of the church as well.

In conclusion, I want to say that I am not prejudiced in this matter. I have a son and two daughters all in training for Christian serving. I want my daughter in the service of the church, but I should hate to have her enter the pulpit. The church offers her an opportunity which for her is finer than the pastorate.

I have observed women pastors in mission churches. My observation discourages me in the support of overtures A, B and C.

Cordially,
ROY CROUCH.

A CORRECTION

Editor of the Banner

In your edition of the 13th you spoke of the Arizona Wonder Cavern. I am anxious to know just why you gave the account of this marvelous and wonderful cavern as an Arizona asset. The State of Arizona is many hundreds of miles away from this natural wonder. I am sure the friends of the Banner would appreciate your correction.

Yours truly,
Benjamin F. Butts.

Correction gladly made. What's three or four hundred miles to us? Our New Mexico friend can have all he wants.—Editor.

Editor of The Banner:

I want to express my appreciation, also my congratulations to Mrs. Mary Horron Wallace for the article published in The Banner of March 20th under "A Woman's Reaction," which concerns overtures A, B and C. It is the best you have yet published on the subject.

Would that every Presbyterian could read this article, and that the Presbyteries yet to vote would take cognizance of it and when the votes are carried to the General Assembly in May, it is to be hoped that these overtures will come off with flying colors. We can then continue to be proud of the great Presbyterian Church of U. S. A.

Emma Duffield.

Delmont, Pa.

PREMATURE PUBLICATION OF CALLS

Editor of the Banner:

May there not be space for a mild-spirited protest against sending to our church papers announcements of "calls" before such calls have actually been issued?

Recently a dear friend and brother minister has been greatly embarrassed by such premature notice of a call. The simple fact is that three of our church papers were given the news of the "call" two weeks before the congregational meeting was held at which the call was possible!

It does seem that common courtesy, with a thoughtful consideration of the embarrassments that are likely to ensue, would be a preventative of these "street corner" calls. The fact that a committee is in friendly correspondence with a minister, and is inviting him to visit a field with a possible view to interesting him in that field, does not warrant anyone sending in to widely circulating church papers any information whatsoever. Why should anyone rush to print with items of deep concern to another—at least until the facts are known? In the case above referred to it was mere hearsay—nothing more.

Very sincerely yours,
F. W. Backmeyer.

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THE VEILED LADY OF CORINTH

(Continued from page 13.)

Less masculinity — more tolerance, spirituality and common-sense might at this time tide the Presbyterian Church over a very critical period.

The daughters of the manse who are well grounded in Presbyterian theology and polity; the daughter of the Presbyterian laity who have the same attainments as the sons thereof are not making for a separate female ministry, but asking to enter the present ministry on exactly the same terms as do men. When ordained and called to a church they will use the same equipment and methods as do progressive men of the church.

The husband of a pastor will have the same place in church and community as does the wife of a pastor. Unmarried women will have the same right to preach as unmarried men.

The women of the Presbyterian ministry will not seek to rule over men—a minister is a servant, or at best a leader. The Ruler of the Church is the Lord.

Another Center Shot!

Women will not attempt to remit the sins of men—this would be asking too much of any woman. Men have not yet been able to remit the sins of each other. The remission of sins is a prerogative of God.

No right-minded Presbyterian woman

would seek to take the position from a faithful pastor; furthermore, if the number of women who may seek to enter the ministry be no more than the number of boys from Presbyterian homes who are seeking to enter the Presbyterian ministry, certain men need not fear the loss of the fleshpots.

If fewer men were taken into the Presbyterian Church from other denominations who know nothing, and care less, about Presbyterian theology and polity there would be positions for all real Presbyterian (men and women) in the ministry of our church.

Credentials of the Writer: This Woman Would Pass in Presbytery

The writer's father (deceased) was a Presbyterian minister; educated in the colleges and universities of Scotland. One well versed in Latin and Greek and an unusually fine Hebrew scholar. Scotland, the West Indies, Canada and our beloved prairies yet ring with his splendid service to God and humanity. This father taught his daughter.

With God there is neither male nor female.

Woman should have the same place as man in church and state.

There is no Scriptural authority applicable to our times against the ordination of women.

The private prejudice of Peter or of Paul, private opinions of Knox and Calvin, are as naught against the call of the

Holy Ghost to preach the Word of God.

"I will pour out My Spirit upon all flesh and your sons and your daughters shall prophesy."

Coming Generations Will Have Plenty of Amusement

Coming generations will be as amused over the long exclusion of their mothers from service in the House of Jehovah as some of us now are over Paul's Veiled Lady of Corinth.

Appendix—a Woman's Last Word

In a private letter accompanying her article the writer further says:

This article is somewhat long, but then it is a long subject, and do my best I could not shorten it. It is not as long, however, as taken all in all the numerous articles that have been used by the Presbyterian press against ordination.

May state I am the daughter of a Presbyterian minister (deceased) and was brought up on the rights of women—and why not? My mother, an educated lady, knew as much about the work of the church, its theology and polity as did my father, and the latter recognized this.

A Final Shot—One Word More!

May further state, that I am doing all in my power to bring about the ordination of women in the Presbyterian church, and hope Overtures, A, B, C may win out at the coming Assembly. Should they not women will keep on working until they do.

CHICAGO AND VICINITY

By Rev. E. N. Ware, D.D.

Happy Year at Oak Park Church and Englewood

The year just closed at Oak Park First church, Rev. Roy Ewing Vale, pastor, is exceptionally encouraging. The report to the General Assembly gives the number of accessions at 193, bringing the membership up to 2,061. Eighty were received at the Good Friday service, of which half were by confession of faith. The budget was large, totaling \$150,920, of which more than half went to benevolences—a total of \$85,416. Four candidates for the ministry, two of whom were ordained this spring, made glad the heart of the church and its officers. In addition to all of this spiritual service the enlargement of the church property has been decided on. A church house to cost \$290,000 will be erected at once. The corner-stone will be laid May 18 which is incidentally a birthday anniversary of Dr. Vale. The day will be doubly happy for him as this new church house has been a much longed for project in the heart of the pastor for many moons. There will be very little left to be raised at the time of dedication of the new house, as most of the cost is already in hand. One can very well now understand why a very urgent call to the Far West was declined. On June 8 Dr. Vale will attend the commencement of the Illinois College at Jacksonville at which time he will preach the baccala-

Englewood church rejoices with its pastor, Rev. James Edward Congdon, D. D., in the happy co-operation of his children in the service of the church. During the month two of his children, the youngest of the family, have entered into the work of the church in Chicago. Howard Stewart has taken up work at Erie Chapel church as minister. He succeeds one of McCormick's graduates. Howard is a student in the seminary, where he will finish in due time. Miss Dorothy Mabel, who graduated from the Moody Bible Institute in April, has become director of music of the various choirs of the Englewood church. Under Miss Congdon's leadership two children's choirs have been organized, which for a year have been having an average of 60 at the Sunday services of the church. The older of these children's choirs consists of high school students. A third choir will be organized so that high school, junior high and grammar students will have a choir of their own. These groups will meet twice a week for rehearsal and are required to be members of the Sunday school. They have a devotional hour from 6 to 7 each Sunday night. Miss Congdon will devote herself to the Children's and Young People's work of the church, seeking to organize groups that will participate in the worship services of the church and recreational activities. Two other children of Dr. and Mrs. Congdon are already engaged in the work of the church at large. James Edward, Jr., is pastor of the First Church in Englewood.

Brook School for Boys at Stony Brook, Long Island, N. Y.

Brighton Park Church Has an Appropriate Service

The Brighton Park church, Rev. Frank D. Travis, pastor, enjoys the services of a Mother's Club. This very useful organization sponsored a mother-and-daughter banquet on the evening of May 1, with 160 mothers and daughters present to enjoy a very extraordinary program.

Annual Student Night at Third Church

For several years the Third church has sponsored a Student Night. The old Third is located in the center of one of the largest student communities in the country. Large numbers of medical students, dental schools, schools for nurse training, trade schools and other groups of young people are located within easy reach of the Third church. Dr. Hickman, pastor, has urged the necessity of having a full time worker of the church among these young men and women. His officers have cordially co-operated with him in it all. Asa S. Bacon, superintendent of the Presbyterian Hospital not a half mile from the Third church, an elder in the church, has sponsored an Annual Student Night. On May 11 such a night was observed with gratifying results. Dr. Allen A. Stockdale, formerly minister of the American church in Montreal, Canada, now pastor of one of the Congregational churches of the city, gave the ad-

return to the wide open space there to eat bread in the sweat of the face and to uproot thorns and thistles as commanded them through the Almighty. When the soil is free from noxious weeds let them lift up their eyes unto the fields and behold them white unto the harvest with not one reaper too many in sight for the reaping.

None!

How many ministers obey all the Biblical injunctions?

Offer up burnt sacrifices, wear the sacerdotal robes of Aaron? Allow aromatic ointment to trickle down a long beard? Stone offending sons and daughters to death; keep the seventh day as the Sabbath? Eat the Passover? Refrain from eating pork, oysters and other unclean meats? Refuse to be called Rabbi (Doctor)? wash the feet of their parishioners—which we grant would cause grave scandal in the church, as would the greeting of church members with an holy kiss.

Timothy may not take wine today for his many infirmities and women do not keep silence in the churches.

Can Presbyterian Men Succeed Where Brigham

Young Failed?

The church of Brigham Young attempted to carry out command, rite and precedent of patriarch and prophet and to follow as it sees it the example of Jesus. The Federal Government bade the Mormons change their constitution. A certain sect in the land of Our Lady of the Snows in their endeavor to follow the example of Job and the command of Peter, clothed themselves alone in righteousness and humility until the Canadian Government taught them a saner creed.

The Church of God is progressive. The grove of Abraham grew to the tabernacle; the tabernacle to the temple and the prophets of the streets railing against burnt offerings knew them passing to give place to the Greater Church. The Apostolic Church did not adopt all the methods of Jesus. We prefer the flame of the indwelling Spirit to the light of the Jewish lamp and the sons and Daughters of God in the House of Jehovah.

Awful Catalogue of Men's Dreadful Doings

As to women creating scandal in the church!—we blush with very shame remembering the scandals caused by men of the church:

The blood of Abel to the blood of Zacharias who perished between the temple and the altar. Dispute of Peter and Paul over supremacy. Wranglings for several centuries over which books constituted the Bible. All the absurd isms, silly anti-Christian practices of the early fathers. Conflict of Arius and Athanasius; schism of church east and west, with all their unseemly mobs and riots.

We groan in spirit over the quarrels of Calvin and Luther; breaches in the Church of Scotland; persecutions by the Church of England; persecutions in New England of Quakers and Baptists.

The church ran red for more than a thousand years in the name of Christ slain by Edomite, Jew and Roman; and rang with the cry of Rachel weeping for her children slain by Christian men of the church.

The few bloodless isms of the few women of today are as naught as to the Inquisition, with its auto-da-fe; the boot, the rack, thumbscrews and all the other horrid devices of torture by Christian men who deemed they did God service. Better for the Way had there been more femininity in the church.

Some Great Women Preachers

Four of the greatest preachers through Divine authority were women: Elizabeth, who preached the Messiah; Mary, Princess of the House of David, the one parent and instructor of the Christ; Anna, who preached in the Temple to her large audience of men and women who looked for redemption of Israel, and Mary Magdalene, whom there is little doubt Jesus designed to take the place of Judas, the suicide.

Women of the Presbyterian Church U. S. A. are not afraid that recognition of women to their proper place in the church will prove a barrier to union with the Southern Church. The men of the South when aroused to the foolishness of sex discrimination will do the right thing by their noble women as they did when granting them the franchise.

A Hit, a Palpable Hit!

The Presbyterian Church cannot much longer endure half right and half bond. Should she fall after recognizing the right of women to serve in the House of Jehovah, it will be because she has been tottering to her fall for some time and not that she did justice to women.

(Continued on page 28)

The Veiled Lady Of Corinth

By Flora Cameron Burr, Bottineau, North Dakota

**A Veritable Deborah Has Come to Judgment in
This Article. Let All Men Run to Cover!**

IT is gratifying to devout, sensible men and women of the Presbyterian Church, U. S. A., to know the time is not far distant when the right of women to the privileges of the children of God, even to eligibility to the ordained office of the Church, will be recognized by our denomination.

The Presbyterian Church has been overlong in doing full justice to women, who today are the bulwark of Zion; though not so slow as to taxation without representation, or in laying on their shoulders greater part of the burden and responsibility of church work.

We realize God is not bound within the four walls of an edifice; nor confined to any one denomination; that He may be worshipped without as within the camp. Nevertheless, it is an insult, humiliation and great grief to honorable, intelligent, spiritually-minded women of the Presbyterian Church to know they are being hindered when called on through the Holy Ghost to preach the Word.

Presbyterian Men Are Put In Same Class As Mormons

All who wish her well will rejoice to see the Church liberated from silly, slavish and profane babblings and discriminations against women derived from heathendom, Islamism and Mormonism.

The Presbyterian Church is not a body of men, else devout, capable women would have gone forth long ago to establish a Free Presbyterian Church, founded on the Word of God, with Whom is neither male nor female, leaving the pews of the old Church empty indeed.

The "well-laid plans, schemes and designs" for filling the ordained offices of the church were wrought out through the Eternal One before the foundation of the world. To preach the Word is a God-conferred right bestowed upon the daughters and the sons of the Most High.

"Go ye into all the world and preach the Gospel," was spoken alike to men and women, and who are ye, that ye should be found fighting against God?

A Keen Thrust

There is nothing in the Gospels to indicate women were not amongst the Seventies whom Jesus sent forth two and two throughout Palestine to preach and heal. Women followed the Messiah across the country, not to fetch wood and water for the men, but to administer.

There is no Scriptural authority applicable to our times against the ordination of women; it is simply the few are slow to see their school of theology has long erred in this respect. Ever there are those who believe all progress of church and state is of the Evil One. The Spirit of the Living God breathes in every movement for the betterment of humanity.

The same Scriptural texts confronting us while campaigning for Woman Suffrage are looming large at this time, especially the passages where Paul is giving special precept to a particular church on a particular occasion. Paul, knowing himself to be a very Hebrew of the Hebrews, was ever on guard lest he be thought attempting to overthrow Gentile governments, and Gentile rite and custom that had no direct bearing on the spreading of Christianity at that period.

Ingenious Exegesis of Paul's Meaning

He begs certain Corinthian women not to make a full

stand for liberty just then; to continue wearing the veil, and, since they were unfamiliar with the dialect spoken, not to disturb public services with their questionings, but to wait until their return home and the men, who went more abroad hence more familiar with the tongue, would interpret what had been said. Furthermore, Paul had his private grievance against the dress and conduct of progressive women. Many of his harpings have a very "modern sound."

Paul's mother and female kindred may have been unusually ignorant. Their whole time being taken up ministering unto Paul, they may have been neglectful as to dress; meek and dumb as to behavior, yet because of their untiring ministrations unto him, they constituted Paul's ideal of womanhood.

Women Don't Do This For Peter Anymore

Peter's mother-in-law may not have kept all the ancient Hebrew sanitary ordinances, still her service suited Peter, who seems to have her in mind when penning his thesis on Woman. Immediately on being healed she arose and washed the feet of the men of her household and fetched them food. The dear Christ knew of the coming Day when women would be healed for other reasons than just to serve their Peters.

Women of the Day are not bound to respect the private prejudice of Peter or of Paul; nor the opinions of Calvin or Knox as against the call of the Holy Ghost to preach the Word.

One thing no doubt that causes in the minds of some men a feeling of superiority over women, is: The writers and compilers of the Bible being men, made use of masculine nouns and masculine pronouns in referring to the Most High God. It would have been as proper to used feminine nouns and the feminine pronouns, yet inexpedient to have used both masculine and feminine terms, as this would arouse in the untaught mind of every age to be the thought of plurality of gods.

How Some Presbyterian Men Think of God

God is a Spirit and they who worship him must worship him in spirit and truth; yet to read certain articles appearing in the church press one would be led to believe that God was a man; great of stature, clad in masculine garments of the period; standing in a Presbyterian pulpit hurling horrible pronouncements at women, the wicked work of his creation; then turning around illogically simpering of devout mothers, angel wives and daughters, who because of their submission and ministrations to Man the Righteous Work of his creation are too fine for service in the House of Jehovah.

Women are not required to minister to men more than are men unto women. Woman is not the Inspiration of man, more than man is the inspiration of woman. Women are not more mothers, wives and daughters than are men husbands, fathers and sons. Both men and women are alike breadwinners, homebuilders, helpmates, with neither ruling over the other. The head of church and home is the Lord.

If the proposed ordination of women be causing some men to become restless, for fear of loss of the fleshpots, or for other reasons, "This restlessness could be cured," by a

We started out to edit this article, thinking it a bit too caustic and fiery, and then we gave up the job and put back every adjective and other word and let the whole stand just as writ. This woman has a mind of her own and we are afraid to stand in her way or to change her will by a single word. She says things that cut and sting, and let men wince as they will, we refuse to shield them. We are responsible only for the headings.

St. Paul and Woman's Status

By HAZEL E. FOSTER

AT PRESENT there seem to be two popular ideas about St. Paul's attitudes toward women. Each has been illustrated for me by a bit of personal experience. One day I entered the church by an inner door from my office for a brief noon service and sat in the nearest pew. Suddenly a shower of fine shivers shot down my neck as I felt fingers in my hair. Turning, I recognized one of our church ladies as she exclaimed, "Thank the Lord, she is wearing a hair net!" Yes, she was certain that if the apostle Paul had told his feminine congregation to keep on their veils, no woman in all the centuries thereafter must ever appear in church without one.

Another morning I sat at a desk in the classics section of a large university library, pen and paper at hand. A lean woman, tall and weighted down with Latin volumes, paused in passing to ask, "Thesis?" I pled guilty. "Subject?" "Paul's attitude toward women." She shifted the tomes to her other arm and departed. Shortly she was back. "I want to ask just one question. Paul was a bachelor, wasn't he?" She scarcely waited for an answer, but snapped out, "Well, all I have to say is that if he wasn't, I'm mighty sorry for his wife."

St. Paul certainly did criticize women—and especially women preachers—in no uncertain terms. His first letter to the Corinthians is a blistering witness to that. Yet he had issued a Magna Carta to women in Galatia. "There is no Jew nor Greek, there is no slave nor freeman, there is no male nor female, for ye are all one in Christ Jesus." This was magnificent. In his day there was a bottomless gulf between Jews and Gentiles, between free men and slaves, between men and women. For a flash at least he leapt all three of these gulfs and saw persons in their equal value as his Master had seen them. But he had had no trouble with women in Galatia! He was free to give his best thought unhindered by difficult practice.

In Corinth things were very different. The whole situation was most annoying, even ominous. First of all, the church he had founded there with great care and sacrifice was threatened with a split, not merely in two. There were at least three factions, each boasting about its particular hero and crying down the other two. It was a disgraceful quarrel and threatened Christianity in the whole of Europe. Then there were more private quarrels between members who insisted on bringing their troubles before the heathen courts. No true Jew would sue a fellow Jew before the heathen. Paul the Jew was shocked. But that was not the worst. A prominent member had become scandalously immoral, and the church not only refused to put him out but even seemed rather proud of this claim to Christian liberty. And the very celebration of the Lord's Supper itself had become in part a drunken carousal.

After all this it is not surprising to learn that their

services of worship were sometimes disorderly. They shouted out their testimonies without waiting their turn. They talked and rambled on without giving the next convert his chance to praise the Lord. Too many at once went into ecstasies and glossalalia, speaking in tongues which no one could understand. And as if all this were not enough to try the most patient missionary, the women were actually flinging the veils off their heads to address the mixed audience with bare faces. Paul their leader told them what he thought of all this without a chance of their missing his meaning. They were very angry about it, too, for a good while, months perhaps, and then he nearly broke his heart for worry. But he knew his congregation. He knew the pits from which they had been digged. He wrote to them, "Immoral . . . idolators . . . adulterers . . . sensual . . . given to unnatural vice . . . thieves . . . greedy . . . drunkards . . . abusive people, robbers, such were some of you."

When we think of the Christians at Corinth we think of the Salvation Army and its twice-born men. The city was the big, motley, prosperous seaport and metropolis of Greece, noted for its multitudes of irresponsible foreigners and slaves. Folk in other cities would remark that a man "Corinthized," if he was exceptionally gluttonous or immoral. Religions were imported there from all over the Mediterranean world, and some of them were celebrated in drunken and sexual ways. The missionary's great triumph had been his winning of converts out of the lower classes with a few from the higher of this overgrown heathen city. The change in their lives had been marvelous. St. Paul addressed them as saints, holy persons set apart for God. But he was too experienced and practical not to know it was hard for them to rid themselves at once of their old bad ways.

The apostle did not tell these women they must not preach. Prophesying was the most important kind of preaching. But he did insist they must not remove their veils to do it. And why?

First of all, because he was a Jew. Jewish ladies covered every hair. They had a superstition that if a single one escaped there was danger that a demon might come and sit upon it. Their headcovering was a badge of modesty. A mother was asked why God had blessed her by making two of her sons high priests. She answered that her ceiling never saw her hair. A rabbi fined a man the full price of a dowry for undoing the queer headpiece that held a Jewish matron's locks. To appear in temple or synagogue "uncovered" was unthinkable.

In the second place, the missionary understood the field in which he was working. His converts were nearly all Gentiles and they had to go on living among heathen neighbors. He knew the foul repute of unveiled females in Corinth. They were either slaves,

therefore helpless prey, or prostitutes or both. Athenian wives, we know, had to muffle up almost to suffocation. If they failed to do so outside their apartments they were subject to divorce and forbidden to re-marry. It was taken for granted they had meant to lure men. Corinth is near Athens.

The younger Pliny, Paul's near contemporary, was very proud of the enthusiasm his girl wife Calpurnia showed when he read his poems to an applauding crowd, but he makes it plain that she always kept in hiding behind a curtain. Certainly the safety of Corinthian church women and the good name of the church itself depended on their conformity to this custom of veiling. This is true in the Near East today. I remember Jane Addams' saying to me, "I didn't wonder why Paul had them veil, after I visited Egypt." I found Christian women covering closely on their way to the Luxor mission church, while Mohammedan women were most strict in veiling. Bare faces for women in the Near East are far more shocking to many than bare feet would be in the West.

Paul carried his argument past mere custom. "Christ is the head of the man and man is the head of the woman." He gave that as a reason for her keeping on the veil. It was indeed the ancient symbol of the wife's submission among Jews, Greeks and Romans. This is why it has so much history in their wedding ceremonies. It is the ancestor of the wedding veils of our day. Paul the missionary knew that Hebrews and pagans alike regarded girls and women as under the authority of fathers or husbands. There was even a Greek custom that upon the husband's death the wife become the ward of her son. Girls were often scarcely in their teens when they married and they were treated as children throughout life. Roman belles of the smart set who insisted on independence and even on divorcing their husbands were too "modern" to win anything but scorn from the rank and file.

Among the Hebrews to know the law was life's greatest honor. Girls must not study it, boys must. One rabbi stated that a father who taught his daughter the law taught her immorality. A girl asked her rabbi to teach her. He replied, "The only education for the girl is a distaff." Paul and any men in his home, as in all Jewish homes, prayed daily, "I thank thee that thou hast not made me a Gentile, a slave nor a woman." When he wrote to the Galatians he was doubtless thanking God that he had outgrown these three superiorities. But like his parishioners this minister could not escape his past at once, altogether. He had always heard women, children and slaves mentioned as one class, above which men towered.

Jewish husbands could divorce their wives for any reason or none, for burning the soup or because younger beauty attracted them. Wives could not divorce husbands. Children always belonged to the father, however guilty he might be. Religious reasons were given. The story of the fall of Adam in Genesis was in his day often interpreted as the fall of Eve. Another old writing testifies, "Some of the nine miseries that came to women through the fall were covering her head like a mourner, wearing her hair long like Lilith (a female demon), piercing her ear like a servant, waiting on her husband like a maid, and not being

allowed to testify in court."

In the synagogue women were kept apart in a gallery or the rear of the room. They were permitted very little part in the responses. If mothers and wives did make the long journey to the temple they had to keep to the court of the women on a lower level and farther from the priestly ministries than their husbands and sons.

Philo was a contemporary of Paul in Egypt. He was a scholarly and noble Jew and had a devoted wife. But he said, "The woman being naturally imperfect and depraved was the one to start sinning." Josephus, the other Jew of this period who has left extensive writings, probably invented the phrase, "the weaker sex." At least he used it. He boasted that God had given the husband authority in all things. No Jew probably had said anything half as favorable toward women as the apostle himself did when he wrote in this same letter to the Corinthians, "In union with the Lord, woman is not independent of the man nor man of woman and both like everything else come from God."

Was Paul here taking back what he had just finished writing about women being less than men? It may seem a pity that he gave a religious reason for stopping an annoying breach of etiquette and a risky defiance of convention. But he was too rabbinic to resist. However, he concluded by urging them to see that they were going against all custom. The cat was out of the bag, then. And the cat was custom. After all, that should have been reason enough for women ministers to veil their heads—to avoid needless misunderstandings and trouble for a precious cause in a delicate situation.

It is interesting to run through writings of intellectuals in and near Paul's time to catch *their* thoughts about women. Except for certain stoics the opinion ran pretty low. Pliny was popular with superior women, true and generous toward them, yet he could not believe his friend's wife could have written the classic letter her husband claimed for her. He concluded that if she did, her husband must have taught her, so the credit was still his.

Plutarch was a chivalrous gentleman and a noble husband. He and his wife belonged to the same philosophical coterie and the same mystery cult. They collaborated in the education of their sons. But he wrote to a young bride friend that a woman ought to speak only to her husband and through him, and that female speech suggested immodesty. Incidentally he explained that where "two hearts beat as one," a single pocket-book is best and that it is fitting he should carry it even if she contributed it. Horace, Martial, Lucretius are among classic writers who might be quoted to similar purpose, while Juvenal devotes an entire satire to biting censure of the whole sex, most virulently against those who like to express opinions.

So, after all, if one must hate St. Paul because of his letter to Corinth, one must hate all the ancient world. In comparison with the men about him, Jews, Romans, Greeks, he was a bold pioneer, a veritable radical in advancing feminine life socially and religiously far beyond his period.

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TWENTIETH-CENTURY BIBLE STUDIES.

By Robert E. Speer.

XVII.--Jesus and Woman.

IN interpreting the gospel to the world Paul said that in it there was neither male or female. Privilege was common, and no line of distinction separated the sexes as participants in the grace of God. And Paul correctly interpreted Christ in this. He never suggested or recognized any inferiority of woman. He constantly assumed her equality.

1. He treated women as He treated men. He talked with them, John 4:27; Luke 10:38. Not to speak of the position of woman elsewhere, among the Jews talking with a woman was contrary to the custom of the doctors. They declared that it was "better that the words of the law should be burned than delivered to women." But Jesus made them His friends, Luke 10:38; John 11:5. He answered their questions, John 4:9-11, and exclamations, Luke 11:27, and sympathy, Luke 23:28. "He gave scope for woman's powers in His every command." He healed women, Luke 8:2; He praised their faith, Matt. 15:28; and He included them in the beneficence of His loving thought and provision, Matt. 15:38.

2. The teaching of Jesus, as Paul said, was so broadly and really human that divisions of sex disappear in it, Gal. 3:28. Jesus simply taught the truth to human hearts, and it vindicated itself as the truth in revealing the unity of our hearts. "Christ raised woman to her rightful place as man's equal, not by decreeing that her subjection should cease, but by declaring God to men in His true character, and by making our relation to God one of affection as well as of love. . . . He presented the gospel as at once so masculine in its strength and so feminine in its tenderness that the equality of the two sexes in the highest matters must be recognized at once, and woman's worth in all lesser would obtain recognition sooner or later." Pick out at random any ten commands of Christ, and see whether they do not apply equally to men and women, and presume their equality.

3. Jesus was most tender and kind to women. He constantly helped them in need, Luke 13:11. He invariably spoke generously of them, and never used a woman as illustrative of other than noble qualities, Luke 18:1-8. How often did he use men as illustrative of qualities that were not noble? He commended a woman's loving service of God, Luke 21:1-4; praised one woman's lavish display of affection, Mark 14:3, and another's simple-hearted trust and kindness, Luke 7:37-50; and lifted another's thought above her household cares, John 11:21-27.

4. Women answered Jesus' noble treatment of them, Mark 14:3; Luke 7:36-50. They followed Him, Luke 23:49. They ministered to Him of their substance, Luke 8:2, 3. No woman said unkind words about Him; none betrayed or denied Him, Luke 11:27; 23:27. They stood last at His cross, John 19:25; Luke 23:49. They came first to His sepulchre, Luke 23:55; 24:1, and they were the first witnesses of the resurrection, John 20:1-17, and His first heralds, John 20:18; Luke 24:10. "The only bad women of the gospel story," says President Thompson, "are the two who never came within the touch of His influence, Herodias and her daughter." Make a list of all the women of the Gospels, and think of their relation to Jesus.

5. Jesus did not regard woman as under a different code of morals from man. Sin that men pardon in a man and condemn in a woman, Jesus condemned in man and woman. He dealt with sinful women. He never dealt with them in derogation of the highest moral standards. He forgave sin, but He did not condone it. His call for purity bound all to holiness, John 8:1-11.

6. The teaching and example of Jesus was as far removed from a weak indulgence as from a hard tyranny in this matter. He did not recognize that woman as woman has a right to be silly and selfish, any more than He recognized that man as man has a right to be domineering and superior. The ideal

of the Beatitudes fits both, and both are under the law of service as disciples of Him who came not to be ministered unto, but to minister, Mark 10:45.

Comrades of the Quiet Hour.

Helpful Selections for Private Devotions.

The Comrades of the Quiet Hour consist of all persons that are willing to sign the following covenant: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God." Covenant cards will be furnished free to all that will send their names, addressing Rev. Francis E. Clark, Tremont Temple, Boston. A stamp should be sent for the return of the card. Literature for use in extending the movement is also furnished free.

UNEXPECTED DIVIDENDS.

By Rev. F. B. Meyer.

It is not impossible that prayers that we have ceased to pray, and are in despair about, will yet return to us with the words, "Thy supplication is heard," indorsed on them in our Father's handwriting. Not unfrequently dividends are paid on investments which had been given up as valueless. Fruit that melloes longest in the sun is ripest. Such things may transcend altogether our philosophy of prayer; but we are prepared for this, since God is accustomed to do exceeding abundantly above all that we ask or think.

CONFESS!

By Rev. R. A. Torrey, D. D.

Sins unconfessed and not set straight are hindering a mighty work of God in many a man and woman to-day. David tried not confessing his sins to God, and we know the misery he experienced. He says in the thirty-second psalm: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me." At last he came to his senses; he confessed his transgressions and the Lord forgave the iniquity of his sin. Then God wrought mightily in David, and the thirty-second psalm and the fifty-first

WHAT SEN

He Has "No Hesitancy" Nerve Remedy, Bec

The strong statements made by Senator Bowen blood and nerve remedy for trouble subject, and the medicine which cures them

Senator Bowen says:

"It is with pleasure that I have long been acquainted with GREENE'S NERVURA BLOOD and have tested its merits in know whereof I speak. I have the Nervura, and found the remedy myself and flattering to Dr. Greene. I have been so in a nervous difficulty for I have no hesitancy in thus publishing which has proven of so much benefit is granted to publish this letter."

S. P. BOWEN

Every man, woman, and child in North the Hon. S. P. Bowen. He has been identified forty years, and has a reputation for earnestness to none. Senator Bowen's public endorsement blood and nerve remedy makes its merit and the efficiency of this great medicine.

If you are looking for relief from the blood is thin and ill nourished; if you stomach, kidney, or liver trouble, Dr. Greene's remedy is absolutely certain help.

You can make no mistake in testing and women. Begin its use to-day and

Dr. Greene will give you free co

STATUS OF WOMEN
in the
PRESBYTERIAN CHURCH in the U.S. A.
With References to Other Denominations

AN HISTORICAL STATEMENT

Compiled by
M. Katharine Bennett

Published by
**The General Council of the
Presbyterian Church in the U. S. A.
Witherspoon Building
Philadelphia, Pa.**

Status of Women in the Presbyterian Church, U. S. A.

AN HISTORICAL STATEMENT

M. Katharine Bennett

When great changes are projected it may seem that these are the sudden result of the thinking of a few of radical tendencies: but examination usually shows a sequence of events that have turned the thoughts of many people into one channel, and a sudden happening but precipitates an unexpected forward movement. This is more true than many realize in regard to "the status of women in the Presbyterian Church," and it therefore seems well to review the steps that have led to the Overture to be presented to General Assembly in 1929, which proposes "the removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church."

The earliest official reference to Presbyterian Women is found when "So early as 1811 General Assembly placed itself on record by saying: 'It has pleased God to excite pious women to combine in association for the purpose of aiding, by their voluntary contributions . . . Benevolence is always attractive, but when dressed in a female form possesses peculiar charms We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms,' and down the years for half a Century Assembly commends the small local groups of women, unaffiliated one with the other, which coming into existence as they did, testified to the inherent desire of church women to find a place of real service in the church."*

After the organization of Women's Mission Boards, 1870-1878, these Agencies are noted each year in the reports to Assembly of the Standing Committees on Home and Foreign Missions, and the women of the Church are commended for their zeal and for the successful prosecution of their several tasks. There is indication that previous to 1889 there had been some further consideration of woman's place in the Church and of her possible ecclesiastical status, for in that

*Causes of Unrest Among the Women of the Church. Secure from Office of the General Assembly, Witherspoon Building, Philadelphia, Pa.

year "A Bible Study" entitled "May Women Speak?" was prepared by Rev. George P. Hays, D.D., LL.D., Pastor of the Second Presbyterian Church, Kansas City, Missouri. This was published as a pamphlet, and was

"DEDICATED
To The
Ecclesiastically Unrecognized (in the Standards) Deceased
FEMALE MISSIONARY WORKERS
And Supporters Abroad and at Home
And to the
297 Female Foreign Missionaries, and the Six Woman's
Foreign Boards Which raised, in 1887-8, \$295,501.03
And to the
264 Teachers of the Woman's Home Board, and 108 Teachers
among the Freedmen, Supported by 26 Synodical, 172
Presbyterial, and 4,221 Local Societies, Bands and
Cooperating Sabbath Schools, which gave,
1887-8, \$226,067.24,
And to the
FAITHFUL WIVES AND DAUGHTERS OF THE
MISSIONARIES
Of Which Ministers
177 are Foreign, 1,486 Home, and 111 Freedman's Pastors
By their Friend
THE AUTHOR."

The Pamphlet is a careful piece of exegesis to prove that the Scriptures do not forbid the inclusion of women in official positions in the Church nor their participation in its public services. Considering the two passages (I Cor. XIV. 34, 35 and I Tim. II: 11, 12) which "are the sole reliance of those who insist on forbidding women to speak," Dr. Hays emphasizes (1) that in the interpretation of Scripture there are accepted "rules of harmony or consistency, The whole system of revelation must be explained so as to be consistent with itself"; (2) that these are but two chapters out of the 1189 in the Bible, or four verses out of the 31,173, and that in all these "other 1187 chapters, or 31,169 verses, not a single instance is found where a woman who spoke the things that were right and true is condemned because though proper in a man, they were wicked in a woman"; (3) that "Undoubtedly, taken alone without any consideration of the other scriptural statements concerning woman, these passages would prohibit any and every woman from speaking in any church or religious assembly. If, however, God's word is to be accepted as a harmonious and unified revelation of his will, and is to be dealt with upon this subject, as it is dealt

with on every other subject, then these statements can not be interpreted as prohibiting what is elsewhere *authorized, approved of, and practiced*. *Whatever, therefore, we may elsewhere find in Scripture as allowed to be within the privileges of womanhood, can not be understood as forbidden here;* and (4) "The blessing of God seems to be upon their labors, as indicated by the amount of money they raise, the numbers and ability of those who are offering themselves as missionaries, and especially and peculiarly the suitability of these female missionaries in certain departments of the home and foreign field. Activity and energy mean the multiplication of these occasions of conscientious embarrassments. If this interpretation of Scripture is correct, and there is Divine authority specifically prohibiting any woman under any circumstances and in every place from speaking where a man is present, then unquestionably the church ought to prevent their doing so, and visit church censure upon those who may at any time be guilty of the same. If the blessing of the Spirit of God is visible upon any work in the modern church, it is manifest upon the work of woman in these latter days. A volume would be necessary to recount the same."

Special Report to General Assembly

In 1919 "A Special Committee on the Official Relation of Women in the Church" was appointed by the General Assembly. We quote from the Report of that Committee as recorded in the Minutes of General Assembly of 1920, p. 126, st. seq.

"The General Assembly of 1919 received three overtures. The Presbytery of Columbia River asked that Women be made eligible to ordination both as ministers and ruling elders; the Presbytery of Saginaw overtured that they be ordained as ruling elders, and the Presbytery of Dallas asked that a committee be appointed to investigate the whole question of enlarged opportunities for women in the Church.

"Personal letters were sent to over a hundred ministers and elders and to forty women asking their opinion on these three questions: (1) Should women be admitted to ordination as ruling elders? (2) Should they be received into the ministry? (3) Should they be made eligible to sit in the courts and councils of the Church on an equality with men?

"In addition requests for letters on the subject were inserted in various church papers; and the sub-committees corresponded concerning their special subjects.

"Many letters have been received in reply, evincing a general, intelligent and growing interest in this question.

"I. From a Scriptural standpoint, the question was discussed keenly, pro and con, by professors in our theological seminaries and others, strong on the Old and New Testaments. After examining these arguments and after independent investigation, your Committee is of the opinion that the Scriptures do not forbid either women elders or women preachers.

"II. The sub-committee appointed to investigate the usages of other ecclesiastical bodies corresponded with the leading representatives of seven Protestant denominations, receiving courteous and informing replies in every case. In brief, this is the sum of these replies:

"1. Three of these denominations, namely the Methodist Protestant, The Christian and the Congregational, ordain women to the ministry. However, but few women have availed themselves of the privilege.

"2. The other four denominations interrogated, viz., the Lutheran, Baptist, Episcopal and Methodist Episcopal do not have women preachers, nor does there seem to be any particular inclination in these Churches to accord them this office.

"3. Where women preach their labors are generally limited to small fields.

"4. In practically all of these seven churches women are admitted to every other official position in the Church except the ministry. They serve on official boards, are trustees, deaconesses, etc., and there is a growing tendency to admit them to official equality with men in the matter of council and oversight in the government and service of the Church.

"5. If the experience of other denominations is to be considered in helping us to reach a decision, the evidence is favorable to women in the office of the eldership, but is, on the whole, unfavorable to women in the ministry.

"III. As to the propriety and equity of ordaining women as ruling elders and ministers, the hundred letters which were carefully examined and tabulated by your Committee and considered as fairly representing sentiment in our Church, were most interesting and illuminating. Seventy of these were from ministers and elders of the Church, sixty-three ministers and seven elders, all men of weight and influence in the Church; thirty were from women of like prominence.

"Of these seventy men, forty-two, or sixty percent, favored the ordination of women to the eldership; thirty-four, or forty-eight and one half percent, advocated their right to a seat in the courts and councils of the Church, but without ordination; while but twenty-two, or thirty-one and one half percent, opposed any change in the present usage of the Church.

"Of the thirty women whose letters were listed, eighteen favored granting women the right of ordination to both ministry and eldership, two advocated admission as commissioners to presbytery and assembly without ordination, while but seven opposed their advancement in any respect or degree in the Church.

"Your Committee declines to express an opinion upon the merits of this important question. It is divided in sentiment, a majority having expressed themselves as conservative. But it is united in the opinion that the question is of sufficient moment and has excited such widespread interest as to demand discussion and settlement by the Church at large.

"As the question of admitting women to the office of ruling elder has commanded the support of the larger number, and seems most urgently to call for the decision of the Church upon it, your Committee has decided to present only the one subject to the Assembly. The admission of women to presbytery, synod and Assembly without ordination would involve radical changes in our Constitution, while this right naturally follows ordination. Your Committee respectfully presents the following resolution and urges its adoption:

"Resolved, that the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:

"Shall the Constitution of the Presbyterian Church in the U. S. A. be so amended as to admit properly qualified and elected women to ordination as Ruling Elders, with all the rights and duties pertaining to this office."

Respectfully submitted

(Signed) S. Hall Young, Chairman."

The Overture was sent to the Presbyteries, with the following result: 139 Presbyteries voted for it, 125 Presbyteries voted against it. Of the Presbyteries that voted the majority were favorable. 37 Presbyteries took no action, however, and as there were 302 Presbyteries in the Church, the majority required in order to pass the overture would have had to be 152 Presbyteries.

Deacons and Deaconesses

"Women have been engaged in the charitable work of the Christian Church from its establishment. But for a long period the Presbyterian Church declined to incorporate the office of deaconess into its system of Church government. With the increasing importance, however, of woman's part and place in the work of the Church, this privilege has been granted, and there are now three groups of women who are recognized in this general category.

"First, in 1915, the Form of Government was amended (Ch. XIII, Sec. IX) to permit of the election of women as deaconesses 'in a manner similar to that appointed for deacons' and it was further provided that they should be 'under the supervision of the Session, and their duties indicated by that body.'

"Second, in 1922-1923, the Form of Government was further amended (Ch. XIII, Sec. II) to the effect that in electing church officers, while the elders must be men, the deacons may be either men or women. Women deacons, when thus elected, are upon acceptance of the office to be duly ordained thereto.

"Women elected to serve on the Board of Deacons shall be designated merely as 'A member of the Board of Deacons,' and not as a 'deaconess,' this term being reserved to designate as at present a woman properly prepared and set apart by prayer for the duties of a pastor's assistant in the broadest sense. (F. G. Ch. XIII, Secs. III, IV.)

"Third, another type of deaconess is a woman who is a graduate of an approved training school, and for whose induction into office by a Presbytery, a detailed form of service, for such deaconesses only, has been recommended by the General Assembly."*

Petition to General Assembly

In 1924 there was circulated among the women of the Presbyterian Church a "Petition to the General Assembly" asking that as the reorganization of the Boards had destroyed the Mission Boards built up by the women, and had decreed that women should be always a minority of the membership of the consolidated Boards, and as "the method of expenditure of more than three million dollars raised (annually) through the machinery of the women's organization is determined by the General Assembly which does not debar from its membership for reasons of limitations of intelligence or racial difference, but does for reason of sex" that, therefore, the General Assembly be asked "first, to remove from Presbyterian rules and regulations the restrictions in connection with the participation of women in the affairs of the church and, second, to authorize them to organize a Woman's Missionary Society of the Presbyterian Church in the United States of America, whose executive unit of representation shall be the missionary organization of the Presbytery—this organization to have the power: (1) To appoint all women who sit upon any of the

*Documents relating to the status of Women in the Church, for the consideration of the General Council of the General Assembly of the Presbyterian Church U. S. A. and a Group of Representative women.

Assembly's Boards, these women to have equal executive rights with the men on the Board. (2) To have the power to instruct these representatives. (3) To have the power to publish an official organ. (4) To receive all money from the women's organizations designated for the Assembly's Boards, and to disburse the same to these Boards.*

In 1926 another Petition, as follows, was circulated among the women of the Church.

"PETITION

"to the GENERAL ASSEMBLY of the
"Presbyterian Church in the United States of America

"Whereas; the restrictions in connection with the participation of women in industry, politics and education have been removed; and

"Whereas: the reorganization of the Boards has materially changed the relation of the women of the Presbyterian Church to the work which they maintained; and

"Whereas: the present policy of sex-limitation of opportunity and service is forcing Presbyterian women of ability into non-denominational lines of religious activity; and

"Whereas; the present policy of sex discrimination is depriving the Church of the use of one of its greatest single assets, the leisure time of its educated women:

"(We) respectfully petition the General Assembly meeting in Baltimore, May, 1926, to remove from Presbyterian rules and regulations the restrictions in connection with the participation of women in the affairs of the Church."

Numerous copies of these petitions were signed by groups of women in reply to which the General Assembly adopted the following: "that this matter was acted upon so recently by the Church that we deem the time is not ripe for another consideration of this important question." (Minutes, 1926, Part I, page 253.)

Organizational Changes

Meanwhile vital changes were taking place in the Church—the reorganization of the Boards and Agencies, the absorption of the Women's Mission Boards into general Church Boards with resulting restrictions of the activities of volunteer women in this service which they had painstakingly built up during half a century, had raised in the minds of many women questions as to their Church status which had not before troubled them. The new responsibilities given to women in civic affairs by the extension of the suffrage to them,

*Petition to the General Assembly of the Presbyterian Church in the United States of America.

and their increasing participation in matters pertaining to the State, as well as the rapidly increasing number who have successfully entered the business world, could not but bear on the question of their relation to and position in the official life of the Church.

Peace, Purity and Unity of the Church

The General Assembly of 1925 appointed a Commission of Fifteen with Dr. Henry C. Swearingen as Chairman, which body was charged with the responsibility "Of investigating the causes of unrest in the Presbyterian Church—in the hope that they might make a report that would promote the peace, purity, unity and progress of the Church." The first report of this Commission was presented to the Assembly at Baltimore, in May, 1926, and said among other things, "There are many women in the Church who are not satisfied with present administrative conditions. Some of them fear the loss of the organizations through which they have worked so long. Some regard as unjust the lack of representation of women in the Church."

At the meeting of the General Council of the General Assembly in the fall of 1926, that body requested its two Corresponding Members, appointed to represent the women of the Church, Miss Margaret E. Hodge and Mrs. Fred S. Bennett, to study "The Causes of Unrest among the Women of the Church," and report their findings to General Council. While this study was being made the Biennial of the Woman's Missionary Societies auxiliary to the Mission Boards, meeting in San Francisco, in May, 1927, requested "that further study of unrest of various Presbyterian women concerning their relationship to the Presbyterian Church be made by the Council of Women's Committees of the Boards." This latter body, however, decided that no separate study should be made but answer should be made through the report to be presented to General Council.

Causes of Unrest

The report of Miss Hodge and Mrs. Bennett was presented to General Council at its meeting in November, 1927: this report was prefaced by a statement saying, "If by 'unrest among the women of the Church' is meant a far-reaching, organized, seething opinion, then we are discussing something which does not exist. . . . The women of the Church are not a unit in their attitude toward the position accorded them in the Presbyterian Church." The report then briefly cited (a) the educational status of women during the past century, (b) the restricted opportunities open to them fifty years ago, and (c)

the finding by them of an opportunity for service in a missionary organization set up by them within the Church. "Here it would seem that the Church with opportunity before it to set out on new paths in ecclesiastical undertakings either did not sense the beginning of a new period, or looking down the vista of the future was affrighted and chose to continue 'male and female' rather than to create a united Church from which disabilities of sex should be removed? It is not unjust to say that masculine failure to recognize and to seize upon this opportunity has been the background of any present unrest."*

The association together of these missionary societies into Presbyterian and Synodical organizations, and the formation of Missions Boards, staffed, directed and financed by the women themselves, are outlined in the report which stresses the enthusiasm and affection of these women for this work, expressed in their gifts and their untiring service.

"But when the Church, by action taken by the men of the Church with but the slightest consultation with the women, and then only as to methods, decided to absorb these agencies which had been built up by the women, the by-product of such decision was to open the whole question of the status of women in the Church. Then women faced the fact that their sex constitute about sixty per cent of the membership of the Presbyterian Church, but that a woman as an individual has no status beyond voting in her local church, and that the long developed and carefully erected agencies which she had cherished could be absorbed without a question being seriously asked of her as to her wishes in this matter. The women looked about into business and professional life and saw women rapidly taking their place side by side with men, with full freedom to serve in any position for which they had the qualifications. They saw the Church, which affirmed spiritual equality, lagging far behind in the practical expression of it; they saw democracy in civic work, autocracy in Church administration.

"It should not surprise anyone that among thinking women there arose a serious question as to whether their place of service could longer be found in the Church when a great organization which they had built could be autocratically destroyed by vote of male members of the Church without there seeming to arise in the mind of the latter any question as to the justice, wisdom or fairness of their actions."*

The adoption in some churches of a "Single Budget" affecting the gifts given by the women through their organiza-

*Causes of Unrest Among the Women of the Church.

tions, the formation in the place of Missionary Societies with specific responsibilities of Associations and Federations of Church women with programs of varying types, the continued assumption by the men that women are to be content with cooking and serving Church suppers, caring for the Church housekeeping, etc., have all had their part in causing unrest.

The report continues: "But one may ask, with justifiable bewilderment, what are the specific things which women wish in the Church that they do not now have. It would be difficult and futile to attempt to define this. Few wish any specific opportunity. What they do wish is the removal of inhibitions which constantly remind them that they are not considered intellectually or spiritually equal to responsibilities within the Church. Most ask for no one thing, only, that artificial inhibitions having been removed, they may take their place wherever and however their abilities and the need of the Church may call. Woman asks to be considered in the light of her ability and not of her sex. She recognizes that being as one woman said, 'the first generation out of the kitchen' she has much to learn, but she cannot be a 'new woman,' in all phases of her life and willingly accept the position accorded her in the Church. Her mind rebels even if her heart keeps her tongue quiet."*

Conference with General Council

This paper was received with much sympathy by General Council and was discussed by that body at the meeting of February, 1928, and again at the meeting of May, 1928, at Tulsa, Oklahoma, at which time a committee consisting of Dr. Robert E. Speer, as Chairman, Mrs. Fred S. Bennett, Miss Margaret E. Hodge and Dr. Lewis S. Mudge, was appointed to plan for a conference at which fifteen women from the various parts of the country should be invited to meet with General Council to discuss this paper. This gathering met at Chicago, November 22, 1928: there were present fifteen members of General Council, including Miss Hodge as corresponding member (Mrs. Bennett being detained at home by illness in her family), and the following women:

Mrs. Charles A. Blinn, Cincinnati,
Miss Ethel Capen, New York,
Mrs. Lincoln M. Coy, Chicago,
Mrs. Wm. W. Darby, Washington,
Mrs. Samuel Hamilton, Pittsburgh,
Miss Elizabeth Neely, Chicago.

*Causes of Unrest Among the Women of the Church.

Mrs. Fredk. M. Paist, Wayne, Pa.
 Mrs. Albert Parker, Chicago,
 Mrs. H. Norman Perkins, Philadelphia,
 Mrs. Charles K. Roys, Aurora, N. Y.,
 Mrs. Robert E. Speer, New York,
 Mrs. David M. Thomas, Los Angeles,
 Miss Florence G. Tyler, Tenaflly, N. J.,
 Miss Blanche Wachob, Los Angeles,
 Mrs. D. Everett Waid, New York,
 Miss Gertrude Schultz, New York,
 Miss Ann Elizabeth Taylor, New York.

The Committee prepared five topics for discussion as follows:

1. The status of women in the life and work of the various Communions—Dr. Lewis S. Mudge.

2. The organized work of women in the Church with special reference to the Presbyterian body—Miss Margaret E. Hodge.

3. The relation of Church women to organized work of women outside of the Church—Mrs. D. Everett Waid.

4. The unorganized work of women in the Church—Mrs. Lincoln M. Coy.

5. The underlying principles: what are the right ideals of work in the relationships of men and women: The distinctive functions of each.—Mrs. Robert E. Speer.

The discussion on each topic was opened by a brief address by the indicated leader, after which the discussion was informal and participated in frankly and helpfully by both men and women. The immediate emergence of an almost unanimous agreement as to "a recognition of the complete equality of men and women as members of the Church" was the surprising and heartening result of the day's discussion. That the minds of the men should turn towards an extension of special ecclesiastical privileges to women was the natural result of their training; quite as naturally the majority of the women disclaimed any desire for office or for privilege for the immediate present, but returned again and again to the more fundamental rights—"Ours is a representative government, but it does not function according to its name. We belong to a representative form of church government—but when we come to its actual working we find the same thing as we found in the State." "Remove sex inhibitions and allow the women to serve the Church where and how the Church may need them."

Report of Conference

The Committee of four referred to above was continued to summarize the results of the Conference and to phrase from

these such recommendations as the discussion would warrant. This report reviewed the historical background leading to the meeting and summed up the conclusion of the Committee that "objections to the admission of women to the eldership and as evangelists and ministers, resting on Scriptural grounds" had been convincingly answered. The report continued:

"Your Committee has given consideration to three alternative proposals:

"1. The re-submission to the Presbyteries of the substance of the overture which was approved by the majority of the Presbyteries which voted in 1920-21.

"2. A re-submission of this matter with an additional proposition providing for the licensure of women as evangelists wherever Presbyteries believe that it is desirable.

"3. The removal from the Form of Government of any form of speech which is inconsistent with the recognition of the complete equality of men and women in the life and work of the Church. This could be effected very simply by amending the Form of Government.

"(a) making Chapter III, Section II, to read

"The ordinary and perpetual officers in the Church, *who may be of either sex*, are Bishops or Pastors; the representatives of the people, usually styled Ruling Elders; and Deacons."

(b) making Chapter XIII, Section II, read

"Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office."

(c) and by making a few minor verbal changes elsewhere, as for example in Chapter XII, Section VII, etc., and Constitutional Rule No. 1.

"Your committee would be glad to know the mind of the General Council with regard to these various proposals. The Committee was of the impression that, with the exception of one or two members of the Council, all the members of the Council and all the women who were present at the Conference were in favor of the first and second of these proposals, and we think also of the third. Your Committee is unanimously in favor of the principle of the third suggestion, and if it meets with the approval of the Council, we would propose a recommendation by the Council to the Assembly of an overture to this effect; or if the Council deems this unwise, then we would recommend an overture embodying the second proposal.

"Your Committee would raise the question as whether if the matter is to be referred again to the Presbyteries in any form it would not be wise and right for the Assembly to suggest to the Presbyteries that in determining the issue the Presbyteries might ascertain for their information the judgment of all the members of the churches in order that the women themselves might have a voice with regard to these issues so fundamental to the life of the Church, of which the women are members on a basis so far as Church membership is concerned of entire equality with men.

"We recommend that this Committee be continued, to forward by wise measures the study throughout the Church of the questions involved and of their solution in accordance with the best interests of the Church and with a view to its largest power.

"One of the questions dealt with in the paper of Mrs. Bennett and Miss Hodge on 'Causes of Unrest among the Women of the Church' and considered in the Conference on November 22, 1928, was the problem of women's organizations in the Church. The General Assembly at the time of the consolidation and reorganization of the Boards adopted an injunction that there should be no interference with or disturbance of the existing women's missionary organizations in Synods, Presbyteries and the local churches. New questions and new problems have arisen which clearly call for careful consideration primarily by the women of the Church."

The Committee further included in its report the following letter received by it from the Council of Women's Committees of the Mission Boards:

"The present situation in view of the claims upon the women's organizations by church agencies, in view of the activity among the women of many churches and in view of the pressure of interdenominational and civic forces upon the attention of the local church women has made it seem desirable that there should be now an adequate and extensive survey of the whole field of woman's service to the Church and the types of organization suited to these changed conditions. Because this seems to be so eminently in line with the study of 'Causes of Unrest among the Women of the Church' and therefore of your Committee which is to report thereon, the Council of Woman's Committees is approaching you informally to ask whether your committee would not recommend to General Council that such a survey be made and that this be done by the calling of a conference of (1) the women members of all the Boards, (2) an equal number of women who are associated with the present forms of church service such as the missionary society, the associ-

ation or federation, the ladies aid society, and (3) of women who while church women are quite outside of all of the organized service of the women in the church. It makes the further suggestion that such a conference shall present to General Council the results of its thinking as to the future of the organized work of women in the Presbyterian Church. The Council of Woman's Committees would express itself as hoping that General Council might be advised by your committee to take no action on matters relating to the woman's organization until after it had received a report from such a conference."

The Committee then recommended "to the General Council the approval of these suggestions and asks that such a Conference be authorized."

After discussion "It was voted to accept the report and to adopt its recommendations and to request the General Assembly to send down to the Presbyteries the overtures necessary to make effective said recommendations."

Woman's Conference

The proposed conference is to be held at St. Paul, Minn., on May 20 and 21, 1929. One hundred women including the women members of the four Boards of the Church, the women members of the Joint Conference with General Conference of November 22, 1928, some Synodical and Presbyterian officers and women who are active in all types of women's organizations in the church, as well as some women who, while devoted to the Church, have gone outside of it to find their chief activities will be present. As we write, there comes to our desk this which shows the position of a few of the younger women at least:

"I have been following with interest the reports of the movement to gain for women the privilege of ordination in the Presbyterian Church. I am more interested because three years ago I was a member of that denomination. I was just beginning the ministerial course in Theological Seminary (Baptist) and was permitted to fill pulpits, but realizing that I was breaking Presbyterian Law, and having no hope of Presbyterian pulpits being opened to women for a long time, I entered this denomination whose pulpits are open to women."

But the women of the church as a whole have not been concerned with their ecclesiastical status: they have been anxious as to the future of their separate and peculiar services to the church through the organizations which they have formed and fostered. New responsibilities are coming before these, new questions as to fields of service they may legiti-

mately enter, problems as to the overlapping with other community activities, financial adjustments as to the benevolence budgets of the whole church.

The preliminary Agenda for the Conference suggests as the topics to be considered:

I. *Woman's Organized Work within the Church.*

What form of organization for women within the Church will challenge the interest and loyalty of all the women membership and develop their greatest capacity for spiritual service?

II. *Financial Questions—Single Benevolent Budget versus Specialized Giving by Organizations within the Church.*

Will the single budget develop an ever increasing giving to the benevolent causes of the Church?

Will any unified financial plan conserve and develop the interest, the driving power and the sacrificial giving now evidenced in the women's organizations because of their special financial obligations?

III. *Relationships.*

How may women of the Church best meet their obligations in the community in interdenominational fellowship, in national and world-wide enterprises?

IV. *Ecclesiastical Status of Men and Women in the Presbyterian Church U. S. A.*

How can the Church best be served by its membership? By having men only serving on all the Official Boards of the Church? Or by men and women equally eligible serving according to ability and capacity? Will the granting of full ecclesiastical standing to women open the way for them to make a larger contribution to the spiritual life and service in the Church?"

Same Influences Affect Many

It is peculiarly true that denominations as well as nations cannot live to themselves in this day of cooperation and union, so it is not only of interest but of value to learn whether the same influences that have been operative in the Presbyterian Church are to be noticed among other groups. We find significant trends showing themselves in many places.

Federal Council and Women's Work

Early in 1925 there was appointed a Joint Committee consisting of women appointed by the Council of Women for Home Missions and the Federation of Women's Board of Foreign Missions and of men appointed by the Federal Council of the Churches of Christ in America, to study the place of women's organized work in the Church, the appoint-

ment of this Committee following the adoption by the Federal Council at its Quadrennial meeting in Atlanta, Ga., December 1924, of the following Resolution:

"We recommend to the constituent Churches and to the Executive and Administrative Committees of the Council that an adequate study be made of the place of women in the work of the Council. Any of the constituent denominations may now name women among their representatives in the Council, in accordance with the Constitution of the Council. We would deem it a wise and happy thing if they would name a much larger number. Provision should be made also for a larger number of women on the Executive and Administrative Committees and on various commissions where already women are rendering valuable service. We also recommend to the Executive and Administrative Committees of the Federal Council that they be authorized to appoint from their own membership a Committee to act with similar committees appointed by the Federation of Women's Boards of Foreign Missions and the Council representatives from every denomination included in those bodies, this joint committee to make a study of the place and scope of women's organized work in the Church and the relation that such work should bear to the general agencies of the Church."

At the first meeting of the Committee it was voted:

"That the Joint Committee define its function as including a careful study of the whole problem of the relation of women's organized work to the total life and work of the Church, both in the denomination and in interdenominational organizations, with a view to setting forth present facts, experiences, tendencies and underlying principles."

While the following resolution was but "received for further consideration," it is of interest to note that at this same meeting it was said that

"It is the conviction of the committee that if it were not for inherited points of view and organization, the men and women of the Churches would work together as children of God without regard to the distinction of sex. Facing, therefore, the problem of the relations of the sexes as they now exist in the Church, especially in organized work, we hold that the Churches should be guided by this principle. We recognize, however, that we shall work our way only gradually out of existing organization and prejudices into the larger cooperation which the principle involves."

Study of Status of Women in Other Denominations

The National Board of the Young Women's Christian Association generously loaned Miss Clarissa Spencer to the

Joint Committee for the necessary research work. (Owing to the illness and death of Miss Spencer on April 9, 1927, the Association loaned to the Committee, Miss Elizabeth Wilson, who completed the task.)

This study published in a pamphlet, "The Relative Place of Women in the Church,"* reached 114 denominations through the general questionnaires—but specifically dealt with 22, these 22 however "enroll 25,111,032 communicants out of the 46,883,756 reported in the 1925 Hand Book of the Churches."

It is impossible here to give much of the interesting material, both factual and of conclusion, presented in this pamphlet, but a few items seem necessary to a consideration of woman's place in other denominations.

Denominational Recognitions

"Seven of these twenty-two denominations recognize women and men equally as laymen and clergy:

The Northern Baptist Convention (1,464,167)

The Christian Church—General Convention (116,469)

The Congregationalists (892,583)

The Disciples of Christ (1,441,462)

The Society of Friends (Orthodox) (95,128)

The African Methodist Episcopal Zion Church (490,000)

The United Brethren in Christ (392,155).

"In six denominations women are not eligible universally to membership in sessions or vestries or consistories, or in the highest denominational bodies, nor are they ordained as ministers:

The Presbyterian Church in the U. S. A. (1,828,916)

The Presbyterian Church in the U. S. (Southern)
(457,093)

The United Presbyterian Church (168,638)

The Reformed Church in America (Dutch Reformed)
(145,373)

The Reformed Church in the U. S. (German Reformed)
(348,002)

The Protestant Episcopal Church (1,164,911).

"In nine denominations women are not ordained as ministers, or if ordained their ministry is restricted, or they may be excluded from certain laymen's positions either in the local church or the highest denominational body:

The Southern Baptist Convention (3,611,608)

The National Baptist Convention (Colored) (3,044,528)

The Evangelical Synod of North America (305,620)

*Secure from any one of the bodies cooperating in its publication.

The United Lutheran Church (850,440)
 The Evangelical Church—General Conference (202,992)
 The Methodist Episcopal Church (4,516,806)
 The Methodist Episcopal Church, South (2,534,112)
 The African Methodist Episcopal Church (698,029)
 The Colored Methodist Episcopal Church (342,000).

The Status of Women as Laymen

"1. In the Local Church Management As Voters

"Women who function as laymen in the management of the local church find that the questions which are usually settled by congregational vote (unless the constitution refers these to elected bodies or to pastor or bishop) are chiefly the matters of:

1—Policies such as the religious and social program of the church and finance

2—the choice of pastor

3—the election of other officials

4—the choice of delegates to sectional and national gatherings of the denomination.

"Ten of the twenty-two denominations above listed allow women to vote on all these questions.

"All denominations reported equal franchise on matters of general policy. Fifteen denominations sanction women's voting on the choice of a pastor, and in at least one of them, women have served on the local committee on selection of pastor.

"In twenty of the denominations listed, women may vote for other church officials, at times in open congregational meetings, again in official boards. Membership in such boards may be attained through the position as president of a recognized society, or as local preacher, or as deaconess or salaried director of some phase of the church program, or by election. One correspondent cited this practice of voting for vestrymen as ensuring to women as full powers as men in governing the church and administering the affairs thereof, since thus they helped to create the only governmental body elected by popular vote of the congregations."

Women's Church Organizations

"In the twenty-two denominations under review the women's societies have varying relationships to each other and the general boards of the church. The latter relationships are listed below:

1. Northern Baptist Convention

Woman's American Baptist Home Mission Society.

- Woman's American Baptist Foreign Mission Society.
Autonomous. (Represented on united promotional body called "Board of Missionary Cooperation.")
2. Southern Baptist Convention
Woman's Missionary Union, auxiliary to Southern Baptist Convention. Autonomous. Women Members on both Home and Foreign Mission Boards.
 3. National Baptist Convention
Woman's Convention (N. B. C. Auxiliary) for Home and Foreign work. Autonomous. Makes reports to the parent organization.
 4. Christian Church, General Convention
Woman's Mission Boards. Autonomous. Two women are members of each General Mission Board.
 5. Congregational Church
American Board of Commissioners of Foreign Missions (Merged 1926).
Congregational Home Boards (Merged 1927).
One third of the thirty-six members of each are women.
 6. Disciples of Christ
United Christian Missionary Society.
60 women and 60 men on the board of managers.
10 women and 10 men on the executive committee (Merged 1920).
 7. Evangelical Church
Woman's Missionary Society of the Evangelical Church.
Autonomous. Auxiliary to General Missionary Society in which women have representation.
 8. Evangelical Synod
Evangelical Woman's Union. Ranks with Evangelical League and Evangelical Brotherhood as one of the federated activities.
 9. Society of Friends
American Friends Board of Foreign Missions.
Board of Home Missions.
Women have equal shares in administration, but there is also a Woman's Missionary Union to promote interest and support.
 10. The United Lutheran Church
Women's Missionary Society. Self-governing, but submits plans and budget to the executive board of the United Lutheran Church in America and reports to the Church conventions through standing committee on women's work, whose chairman attends meetings of the Society in an advisory relationship. Two advisory members from the W. M. S. on each board of the Church.

11. Methodist Episcopal Church
 Woman's Home Missionary Society.
 Woman's Foreign Missionary Society.
 Self-governing, but submit general plans and appropriations to the Board of Home Missions and Church Extension, and Board of Foreign Missions respectively. Appointment of foreign missionaries is also subject to the approval of the Foreign Board. Two women are voting members of the Home Mission Board. One woman is elected and two represent each Woman's Board (Advisory) on the World Service Commission.
12. Methodist Episcopal Church, South
 Board of Missions.
 Consists of "13 laymen, 13 women, 12 traveling preachers" and a number of ex officio members. Women have a one-third share in the administration of the work of the entire Board, a separate organization for the promotion of the organization and of interest and support; the power of recommendation concerning their work and money; and a woman treasurer who handles the funds they raise under the authority of the Board.
13. African Methodist Episcopal Church
 Women's Parent Mite Missionary Society.
 Auxiliary to General Missionary Department. The President is a member of the Board. Contributions are sent quarterly to the foreign fields. Recommendations to General Conference.
 Women's Home and Foreign Missionary Society. Autonomous, represented on the General Mission Board.
14. African Methodist Episcopal Zion Church
 Women's Home and Foreign Missionary Society. Seven women elected to this Board quadrennially by the General Conference. Self Governing. Corresponding member of the Board of Foreign Missions.
15. Colored Methodist Episcopal Church
 Board of Women's Connecticut Council.
16. Presbyterian Church in the U. S. A.
 Board of National Missions. Consists of 16 ministers, 16 women, 16 laymen. (Merged 1923.)
 Board of Foreign Missions. Consists of 15 ministers, 15 women, 15 laymen.
17. Presbyterian Church in the U. S. (Southern)
 One executive committee known as the Committee on Assembly's Work, of forty-four members, of which eleven are women. A sub-committee of this larger committee directs the work of the promotional agencies for men and for women. (Merged 1927.)

18. United Presbyterian Church
 Woman's Board. Autonomous, a representative sits on the General Council.
19. Protestant Episcopal Church
 The Woman's Auxiliary to the National Council, which includes the Department of Missions, Religious Education and Social Service with representation on these departments but not on the Council.
20. Reformed Church in America (Dutch Reformed)
 Women's Board of Foreign Missions. Incorporated auxiliary to the General Board.
 Women's Board of Domestic Missions. Autonomous, but cooperates with General Board in certain work.
21. Reformed Church in the U. S. (German Reformed)
 Women's Missionary Society of General Synod. Autonomous. Has two representatives on each General Home and Foreign Board.
22. The United Brethren in Christ
 The Women's Missionary Association. Autonomous. It distributes its funds to the General Boards of Foreign and Home Missions, on which Boards and their executive committees the association holds one-third membership. These Boards and committees administer all funds for Mission fields, appoint missionaries and determine policies for same. The Association determines and administers its own home base promotional funds and policies.

Further Words as to Status in Other Denominations

In preparation for the Joint Conference of November 22, 1928, the Stated Clerk of the General Assembly compiled a summary of replies from officials of other denominations as to the official standing accorded to women in these bodies. The specific request made to them was:

"Has your Church opened or contemplated opening the diaconate or the eldership to women and has there been any proposal to ordain women ministers? We shall be grateful for any information as to the status and work of women in your Church, both in the local church and in the church at large and in the missionary and educational activities of your communion."

Brief extracts from the replies are all that can be inserted here:

1. The Presbyterian Church in the United States (Southern)

"Inasmuch as the public preaching of the Gospel is a branch of the ministerial office, to the authorization of which

ordination or licensure is essential, and inasmuch as inspired Scripture, as interpreted by our Standards, nowhere in the case of women sanctions such a solemnity, but, on the contrary, does clearly prohibit it, this Assembly does therefore declare the assumption of this sacred office by women to be opposed to the advancement of true piety and to the promotion of the peace of the Church, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's Word an irregularity not to be tolerated.

"It is the settled doctrine of our Church that women are excluded from licensure and ordination by the plain teaching of the Scriptures, and therefore cannot be admitted to our pulpits as authorized preachers of the Word."

"Already the Church is using women for the duties of the diaconate, without recognizing or naming them as deaconesses."*

2. The General Assembly of the United Presbyterian Church

"1. The diaconate was opened to women in our church some twenty years ago.

"2. Women have more than once been licensed to preach as evangelists.

"3. Our Assembly has been memorialized to grant ordination to women, but has never done so. What was asked for was ordination to the gospel ministry. The ministry and the eldership have both been closed to women."

3. The Synod of the Reformed Presbyterian Church of North America

"The Reformed Presbyterian Church (Covenanter) can not furnish you (sad to say) with any documents bearing on the subject of the relation of women in our church or any other church. Some day we may get light and permit them to occupy the eldership or the pulpit. We have some congregations that have deaconesses."*

*Documents Relating to the Status of Women in the Church for the Consideration of the General Council of the General Assembly of the Presbyterian Church U. S. A. and a Group of Representative Women. To be secured from the Office of the Stated Clerk, Witherspoon Building, Philadelphia, Pa.

4. The National Council of the Congregational Churches

"There have never been any constitutional limitations against the occupying of any position by women in the Congregational churches. A woman who is a member of a church can occupy any position which a man can occupy, including that of the fully ordained and installed pastor of a church."

5. The United Lutheran Church in America

"Occasionally at meetings of our constituent synods a woman has been accepted as a lay delegate of a congregation. As regards the pastorate I am sure that the Lutheran Church would not recognize women as entitled to a position in the ministry of the Word and Sacraments. This subject has never been discussed by us but I am confident as to the outcome of any such discussion."

6. The Methodist Episcopal Church

"The Methodist Episcopal Church has not up to the present time admitted women into its traveling ministry. The preachers in our Church are local or traveling preachers. Both are eligible to ordination as deacon and elder. Traveling preachers are members of Annual Conferences. Up to the present time women have not been permitted to be members of the Annual Conference. They are eligible to local preacher's ordination as deacon and elder. There has been agitation especially at our two latest General Conferences to secure Conference membership for them. Up to the present the Church has not granted this."*

7. The Northern Baptist Convention

"Throughout our denomination women have virtually the same standing as men. I do not know personally of women deacons but many of our churches have deaconesses. Here and there, moreover, are women who have been ordained and are useful in the pastorate.

"In short, while on Boards and Committees, both in the local church and in denominational organizations men are in a decided majority, we have established the principle that both men and women are on equal footing. We seek in principle and practice thorough democracy."*

*Documents Relating to the Status of Women in the Church for the Consideration of the General Council of the General Assembly of the Presbyterian Church U. S. A. and a Group of Representative Women.

8. The Presbyterian Church in England

"The General Assembly did not accept the prevailing opinion in the Committee on the question of admitting women to the ministry, but on the other hand the General Assembly did sanction the election of women both as Deacons and as Elders, and now in many of our Congregations these two offices are filled by women to the great advantage of the Church.

"(a) *Women as Evangelists*.—There can be no doubt of the ability of many women to commend the Gospel not only to their own but also to the other sex. Women evangelists have proved their possession of this Scriptural function both in connection with different branches of the Church and in the work of the Salvation Army. It is worthy of remark that the woman evangelist has not shown herself more prone than man to make use of emotional appeals; on the contrary, her tendency has been to approach deliberately the conscience and the reason. In these women the Church possesses a spiritual power of the first importance, which on all accounts it should seriously endeavor to develop. The Presbyterian Church has not availed itself of the service of these zealous and capable women as it might have done, and surely the time is ripe for a larger employment of their consecrated powers.

"(b) *Women as Deaconesses*.—This ministry has been resuscitated in the Church of Scotland. But in Northern Presbyterianism the energies of these women have been practically limited to visiting the sick and to the conduct of Bible classes and other classes for girls, chiefly in mission districts.

"The ministry of a Deaconess can be more liberally interpreted. For the Presbyterian Church these functions are fairly represented by those generally assigned to an assistant Minister. The one difference between these proposed Anglican Deaconesses and our assistants is that ministerial assistants are usually entrusted with the conduct of all public services for worship, except the administration of the Sacraments, whereas the Deaconess is permitted to take part only in certain specified portions of public worship."

"Two practical questions arise:

(a) Do our Congregations provide women who are either capable or willing to undertake such work?

"The success of our Church Sisters, though the scheme is still young, shows that we have women fit, after training, to undertake similar duties. If the functions of a Church Sister were increased to include these duties performed by an

assistant Minister, the course of training would have to be more fully elaborated, including especially instruction on preaching. But we have within the Presbyterian Church many women, graduates of the Universities and others, who are capable of being duly prepared for this office.

(b) Does the Church require trained Deaconesses?

"To this question only one answer seems possible. The time has arrived when it is difficult for a Congregation desiring one to find an assistant to their Minister. The supply of young men from our Colleges is far from being adequate to the needs of the Church. Most Presbyterian Ministers in England are being driven to the conclusion that the work of a modern congregation is not covered by preaching, however excellent. Each Congregation requires a more elaborate organization of visiting, teaching, and of social service, in which the Minister must have such assistance as a trained Deaconess or an assistant Minister could give. We may take it that at least for some years to come the need for such a ministry of women will increase.*

"(c) *Women as Ministers.*—In the ministries of evangelism and of the diaconate no new principles of Church government are involved, and no serious departure from the practice of the church in ancient or modern times. When the proposal to admit women into the full ministry comes to be considered, there is at least a radical departure from traditional usage implied.

"Some have expressed the view that there is little or no demand for this innovation.

"The vote of last Assembly, together with several of the speeches made, indicated a considerable body of sympathy with the proposal within our own Church. The protest of many educated women against their exclusion from the ministry has been heard at several Church Conferences, while others who have not expressed their views publicly are waiting to see whether the Church is prepared to extend to them not only equal spiritual rights, but also privileges in the service of the Gospel. The ideal solution, according to these advocates of female rights, is the opening of the full ministry to women on the same terms as men."

"The Resolution of last Assembly on the equality of men and women in spiritual privileges and service has received widespread attention in all parts of the country and in all the Churches in Britain. We owe it to the Churches, to the Country we serve, and to the honor of our Master, that we

*Documents Relating to the Status of Women in the Church for the Consideration of the General Council of the Presbyterian Church U. S. A. and a Group of Representative Women.

act deliberately and with full conviction in this matter. But we shall have done less than justice to ourselves and to the women of our Church if we leave the Resolution of last Assembly as merely a handsome gesture.”*

9. The Presbyterian Church in Ireland

“Women shall be eligible for election as members of Congregational Committees and Committee of any Kirk Session, Presbytery, Synod, or Assembly, and as Deacons and ruling elders, on the same conditions as men.”*

10. United Church of Canada

“1. That the General Council take no action in the matter of the ordination of women to the ministry; but puts itself on record as holding that there is no bar in religion or reason to such ordination.

“2. That the General Council do not create a diaconate ordained to the Word and one Sacrament.

“3. That the General Council remit to the Committee on Law the question of the ordination of women to the eldership.”*

11. Conference of Bishops of the Anglican Communion

“When we survey the recent history of some, if not all, parts of the Anglican Communion, we are obliged to confess that the Church has failed to treat women workers with generosity or even with justice. It is a platitude to say that some of the very best work of the Church has been done, with singular patience and conscientiousness, with singular vigour and ability, with singular devotion to our Lord, by women. But the women to whom we owe this great debt have received but scanty acknowledgment from the Church in the way either of actual salary or of recognition or of a responsible share in directing the activities or the policy of the Church, either centrally or parochially.”

“It is now, we believe, generally, if not universally, recognized that the future must be different from the past. The education of women has advanced in a way which would have seemed incredible to our fathers. Witness the place which women take in the new and even in the ancient universities. Again, in most parts of our Communion the Church is in a new environment of social life which it is impossible for us to neglect. Women sit in legislative and in

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municipal assemblies. They speak at public meetings on all manner of questions, social, economic, political, and that with a grasp of their subject of which women of a former generation would have been incapable. We may see dangers in this revolution, but we cannot ignore it or refuse to allow it a practical influence on our judgment. And, further, within the Church we have seen an advance, great, though not commensurate with that in secular affairs. We run a grave risk of wasting a great power for spiritual good, which, as many are profoundly convinced, it is the will of God that we should use for His better service. We also run the grave risk of alienating from the Church, and even from Christianity, not a few of those able and high minded women before whom, if they turn to social or educational work, there open out careers of great and increasing responsibility.

"We have endeavored carefully to consider the whole question, and we are strongly of opinion that to whatever Assemblies of the Church laymen are admitted, women should be admitted to the same on equal terms. For the sake of clearness we add that in making this recommendation we have in mind provincial or central Assemblies as well as those which are diocesan or parochial.

"When this recommendation is acted on we have but one fear. We are conscious that there is a danger lest Churchmen should shirk their responsibilities and leave too heavy a share in the counsels of the Church to Churchwomen, as they already too often have done in the work of the Church. In regard to the conduct of the business of the Church and to the determination of its policy we lay the utmost stress on the ideal of cooperation of Churchmen and Churchwomen; and we believe that the attainment of this ideal, if only there is a conscientious response to the call of plain duty, lies well within the limits of what is possible."*

The Church in the Mission Field

As early as the summer of 1923 the International Missionary Council, meeting at Oxford, England, listened to papers on the "Place of Women in the Church in the Mission Field,"† one prepared by Mrs. Thomas Nicholson, Detroit, Mich., Chairman of an American group, and one prepared by Miss E. D. Gibson, Asst. Secretary of the International Missionary

*Documents Relating to the Status of Women in the Church for the Consideration of the General Council of the General Assembly of the Presbyterian Church, U. S. A. and a Group of Representative Women.

†To be obtained by addressing the International Missionary Council at 419 Fourth Avenue, New York City.

Council, both these papers having been the result of discussion on this subject at a meeting of the Council held at Lake Mohonk in 1921.

The complete study printed in 1927, under above title, will well repay the careful reading of any who are interested in the type and form of development of the Christian Church in the Foreign Mission field and especially in those countries in which the Nationals have largely moulded the thinking of the groups. As in most of these lands woman has been looked upon as a "chattel" and as of small account, there is a startling unanimity in the place accorded to them in the Christian groups. A questionnaire asked, "Are changes taking place among the peoples in your mission fields in regard to the position of women in the general life of the Nation?" The report says of it:

"In studying the replies we discover that the women in these countries in spite of national and racial differences, seem to be moving in the same direction. In each country the little group of progressive women who are pioneers in freedom are moving toward (1) personal independence, (2) equality with men in home and social life, (3) equal opportunities in education, and (4) participation in public affairs, including the Church."*

Some significant sentences quoted in the Report show trends—

"As long as the Church has only men leaders, she is like one who has only one eye and can see, but neither clearly nor just right, or as one has only one foot and can walk with the help of a cane, but neither fast nor far. What right have we to expect a church like that to grow fast and be perfect? A Chinese woman, Fan Yu Jung, stood before the National Christian Conference gathering in May, 1922, and asked this question. In that the Church of Christ in China has the reputation of having started right in recognizing the importance of the ministry of women, it is setting a standard. When plans were being made for this Conference, women were included on the various Commissions, not for the consideration of women's work alone, but that all questions might be considered from both angles. China's 129,000 women church members (38 per cent) were represented in the Conference. One fifth of the delegates were women. When an executive council of one hundred members were elected, the proportion still held, one-fifth were women. Later, when four executive secretaries were appointed to carry out the program of the Council, one of the secretaries

*The Place of Women in the Church on the Mission Field.

was a woman, Fan Yu Jung. Always, Miss Fan asks that women should be given places of leadership, not just because they are women, but because, as women, they have a contribution to make. She gives three reasons:

1. Women have learned to look at problems from the point of view of the whole and not from that of selfish advantage.

2. It is the instinct of women to look at problems with reference to the future.

3. As a result of this sacrificial spirit and practice they stick to a thing to the end, no matter how hard it is. Should not such women take the lead with the men in all phases of the work of the Church?

"It is not without significance that the message from the National Christian Council to the Churches in China opens with the words, 'Dear Brethren and Sisters in Christ', and that the Commission on the Present State of Christianity in China should include the Statement, 'There is a growing feeling that women should have an equal place with men in all forms of Christian work.'*

"The Church of Christ in Japan reports that almost every organized church has women deacons, and that women are eligible to eldership.

"Resolutions passed at the Eleventh Session of the All-India Conference of Indian Christians held at Bombay, December, 1924: 'This Conference notes with satisfaction the progress women of the country are making educationally, socially and politically. It is of the opinion that many appropriate positions of influence and authority have been denied to women hitherto, and should be thrown open to them now.

" 'This Conference is of the opinion that inasmuch as the Christian Church exists to sanctify life in all its phases, it ought to recognize the place of women in the work and councils of the Church.' "*

Naturally the movement toward the enfranchisement of women of the Orient will be slow; few are educated, few know anything of concerns beyond the home, but there is an awakening among them and in many of the countries a desire on the part of the men to have the women share in the affairs of the church.

Yet, as the new freedom comes to the women of the Orient it may be noted that the problems of the West become the problems of the East. The report of the American section closes thus:

*The Place of Women in the Church on the Mission Field.

"Does the Church offer opportunities of service that will challenge the best efforts of Christian women? A report from Korea challenges not only the Church of which it was written, but all churches: 'Many who ten years ago would have found their chief interest in the Church are now interested in social and political affairs to the point of making spiritual affairs secondary.' Women are becoming progressive in every way and yet, when it comes to the Church, the report is often, 'Loath to take responsibility.' One wonders why the Church, which stands for the freedom of women and was the first to open up to women avenues of service, should not keep the lead in meeting the new situation, and why it is that so many girls who have attended Christian schools and have undying loyalty to their 'mother-school' feel so little responsibility for the Church as they take their places in the community as educated women; whether the machinery of the Church has changed enough to meet the new demands, or whether we are trying to turn out new models on old machines. In the churches, for instance, where the Bible women have for years been the only ones who have paid attention to the women in the churches, it is hard now to get other women to feel that they, too, may have responsibility. We owe an unending debt of gratitude to the Bible women, who have been the trail blazers for women's work in the churches, but their clientele has changed, and they need now to be supplemented by women trained to give educational prestige to the work of the Church.

"There has perhaps never been a time when the Church needed more wisdom than it needs today in dealing with the problems that come with the changing attitude toward women. The 'new' woman needs much help. The very freedom that Christianity gives her has its danger points. 'Christian women have been more ready to abandon the old protective restrictions in their relations with men, and consequently we find among Christian women more numerous examples both of the dangers and of the benefits which enlarged social life offers Christian womanhood,' is the report from India. As old customs and ceremonies have been set aside, the Church has to be alert to offer adequate substitutes, and wise enough to be cautious in breaking with the past. And as social life becomes more free both for men and women, the Church needs far more planning to relate the interests of the two.

"When it comes to the Church itself the general tendency in the churches whose policy is being determined by the nationals of the country is that women should have as much responsibility as they are ready and willing to take, the

responsibility being delegated not because they are women but because they are educated human beings. How to develop and sustain leadership among the women; to what extent women's work is adequately represented by joint committees; and how to hold the interest of educated women and conserve for Christian service the power that is being released with the new freedom that is coming to women, are questions that the Church is facing. On the other hand, with the women present but silent in committee meetings and councils, the Church is left wondering whether their real ministry has yet been worked out.

"As a final summary of the reports, we can say that recognizing a radical change in the position of women, the general trend in the Church to meet the new situation is (1) to place added emphasis on education for girls and women, studying to make their education of practical value; (2) to stress training or leadership and to provide opportunities for service that shall challenge trained leadership; (3) to have women serving in places of responsibility on church committees and councils, and (4) to definitely work for men and women, looking to the Christian homes as an ever-increasing source of power at the service of the Church."

So "East is East, and West is West," yet the interests and the problems of one soon become the interests and the problems of the other.

A woman question in the Church? Yes, and one that needs to be studied quietly and without rancor or excitement on either side. One that must be decided in the way that will afford to the women of the church the largest possible opportunity for self-development and for devoted service to the Church, and that will indeed secure "the peace, purity and unity" of the Church that it may prosecute its task with quietness and may glorify the cause of Christ before the peoples of the Earth.

I am not to start a list 2 pages to be sent (sent)
some today's address in an index - in the form
now a common manner - books - stop as is.

Now after you & discuss Hamlet's list in English. Check in form
- In XVI, 19 for XVI, 5. In Rom XVI, ¹⁶ 15 ¹⁷ same as number 18 men

Passing again to Jan 15, 9. In English. Et. 15, 15. English Phil 15 2
Hark! Listen! how we play. ^{with} Phil XVI, 12. Philip English with XXI, 9

Common all English boys in the end. A. XVI, 4 : 12 XVI, 2. Hamlet
the Products with others

Common to the track of the same. ^{present} Item II. 3.

Hamlet has two who may from common. ^{present} Item II. 3. many
matters

and the same. Common English 20 years or your details
which by the end and for the same. But as it is already. But
in the same. But for the in the same. Common details

Part 4. ^{to} Item II. 3. common details. ^{to} Item II. 3. common details. ^{to} Item II. 3.
that there are a basis in the same. But as it is already. But
matters to the same. Common details. ^{to} Item II. 3. common details. ^{to} Item II. 3.

In Part 4. Item II. 3. common details. ^{to} Item II. 3. common details. ^{to} Item II. 3.

Common details for the same. Item II. 3. common details. ^{to} Item II. 3. common details. ^{to} Item II. 3.

In Exp. 4th is the $\frac{1}{2}$ of the total for the first answer
In the 4th answer not under given Exp. but about 5 local
points addition is shown ~~above~~ below

Exp. 4th answer are repeated in first answer. It requires
change, 1, Partent

On the f. f. were a dealer, address & number (No. Tenma) in Japan
In the shop, order to buy soap in Persia, numbers of soap in China,
2 women in the square giving body with soap. In the square. In the
square and men in the square in China. Let Canton (Lingnan) Kyoto common
In the f. f. in the square equal.

Paul is quoting Gal. III, 28 I Cor. XII, 13. Col. III, 10, 11

Hot Pentecost

Dear Mr. and Mrs. Smith - father - mother!

Re: Entwurf des Stromnetz nach Epk. V. 22. Car. III, 18. 1. P. III. 1

In Swedish there is no verb as such. I am studying to make it as

Sam's chub in Mankin. 2 white SWH. 1 green perch. 2 minnow

for the same reason

2 cards from 1 tin. xv. 34 p. 5 Dec 11, 12

62% of p. 2. in women 38 men 19 women, 43 exp women

As to Douglas Brown - See an Haver Post report. My article in Banner.

Mr. Council is letter for Dean - Blackey
Bladen

Key on point this depends

1. That under a manuscript. State Rep. Com. 139, 125, 37
- 3 The question is in living on in the Church
should be settled in the constitutional way
- 1 The power which has led up to present proposals
- 2 The answer can definitely report to consideration
- 4 The arguments report first over the right & determine
as does the case.
- 4 The report to be done, can be done after the way

Obj.

Are about negotiations for Church Union

Are met in harmful negotiation

Not a Scriptural principle

Obj. practical is to hold together & away, against
our duty & honor.

Are dissent either in for unionism & support in the D.

Obj. which I am in Union with

Common Place

Others of the matter

The two questions

Is it right in principle

Is it expedient now.

Is wrong the order of

Is right the second question told to in that
change

1. Is it right in principle?

The S. D. Union was in fact, a people's union. The people

not just, a hot matter now

But not as much slight - as by heart

And now we believe in principle.

But in that all Union which has been made in S. D. can
be to come.

The People of the South. But that to be

The same as by both sides, matter.

At first Union of Protestants.

The S. D. Episcopalian Church

But obj. I am. And 34 & 5 Jan D. 11 & 3 Jan. 11, 3

Are in you ready to stand on these.

Yes, coming, I hope - the

Are to be a part of the people of equality

Have for right people of the people.

The People of S. D. Episcopalian Church

1901 III 54

II 11, 13

Col. II, 101

Agree to people of people as well as to people
Equality - a part of people of people, and
equal before God, in Church.

On p.f.

- 1. The girl in Japan comes as daughter, elder son & daughter. Mrs. Turner
- 2. Girl in Paris & not a day before. 2 sons members of society. 2 girls 12 years on the paper passing body of the church
- 3. Son - 10th grade. Last paper at day now objects
- 4. Daughter Maria comes out as elder son & daughter as well. So in dark room in house church. In library - both men, women present
- 5. Friend Maria in dark room alone

- 2. But in 5 important
- 3. Is not better to do right at once? But only not.
- 1. Some question in nature of spiritual world. But not. But not. But
- 2. Before with other dimensions mostly with in. No one help. W.P. over by. W.P. church in. Church of the U.S. President of right & left help it
- 3. Some are free. With 1 man help. Not in church. Notes in nature. Some are in the 7 family.
- My plan is that they are not from in
- 4. Some in position. But more can position in. Some. Notes - in the church of position

- U.P. has licensed women everywhere. 20 yrs. 70 yrs. 25 & 6 months
- After by. has not but 11 April has been overtaken by descent for old. James & elderly
- Mr. A. G. has come down & older. Admits no barriers in paper to old. Some members & 100 members to unite among 50th. Concerns to make address. Mr. A. G. speaks as a woman. Address on Passes been as man. One woman suitable for meeting with can of Pub. - Mrs. Dickinson daughter
- 2. Gough in the 1/2 degree to that by. with women in the 1/2. Women not members & and by that eligible to lead prayers. Address on women. Address
- 3. A. G. comes as required as important to the position. At day before church of position

9x. Postpones?

- 1. Correspondence with mothers in. As Aug 4
- 2. The women. Express -
- 3. Postpones? Why. As a church plan. avoided. avoided question. This year - but will be. Direct of Gough with union proposals. Direct the women from the end for church. to the church of position. Position them.

Women Conf.

- 1. How the issue has arisen
- 2. The fundamental point. Is it a then paper. 5 9 states it is description of this year.
- 3. If we shall we force it now or wait?
- 1. "Women don't want it"
- 2. "Do wait it - will wait not now."
- 3. "Can't ask together."
- 4. "If women as eligible men are have to do them"
- 5. "It will in 5th year, the 5 women - so loss"
- 6. "I will describe what the church."

- 2. Is important
- 1. The church. must it follow down of women. Was 'a man' church. 75m 1.5
- 2. The church. must be behind that. As the not a paper
- 3. The wide recognition in the church. Other dimensions. The p.f. mission. Mrs. church
- 4. The church. must be 11.5 to come. This year not 2 days
- 3. Has met. We are not deciding to postpone. As we are asking it to the church. The agent in city. 3 the last year in the church.

What led up to the meeting.

< Personal & the Supreme

Appointing min. of Dr. Matthews - more necessary to find

to meet of public known to division

But per order no idea took a position But

Lesson from p.m. & p.m. friends

Ch. with churches, Post, Chd. Cong.

Are they better than some as office work - finances?

What lesson for state, nation, for human life?

On other issues.

What do women feel about - for their sake?

Are they worth the separate Board?

In the U.S. & foreign

1 Antecedents

2 Personal

3 Preparation - Women

4 Nature. By min. for

Lesson for

5. Our issues - Program

as such

6. Conclusion

has "in the
life - method

1. That the status of men and women in the Church should be equal. This principle involves the eligibility of women to election as elders as well as deacons and trustees, and their right to membership on the same basis as men, in Session, Presbytery, Synod and General Assembly. While unaware of any ground in principle forbidding the ordination of women as ministers we think that at present it is not wise to propose more than their licensure as evangelists where it is deemed desirable, by Presbytery constituted as they are to where women have been admitted to membership.

2. That the question of amending the constitution of the Church to include these provisions ^{now} be referred to the ^{by the GA} Presbytery with instruction to determine the matter in each Presbytery by referendum to all communicant members of the churches.

3 That Church should abide by the agreement deliberately adopted by the General Assembly at the time of the reorganization and consolidation of the Branch as follows: —————

If any change is to be made in this agreement it should be made only by the women missionary societies themselves. It should be recognized that the question of any change in their organization or functions is a question wholly for their own determination.

4 That a way should be found for providing for the women of the Presbyterian Church within the Church and its work full opportunity for the fulfillment of all the functions of women which can be fulfilled within the fold of denominational fellowship and activity. With warm love and rejoice in all the work which the women from Church can undertake in interdenominational service and in all the leadership which they

can contribute to helpful movements and a distinct
part of the Church work.

5. Especially aimed at by emphasis on the supreme
importance of the Christian family and its duty of
uniting men and women together to preserve the Christian
character and influence of the home and to receive and
enlarge the ideals of the Christian education.

EXCERPT FROM "HISTORICAL SKETCHES OF WOMAN'S MISSIONARY SOCIETIES"

Chapter I. "Woman's Baptist Missionary Society"

p. 13

(from Preamble and Constitution)

Animated by the noble exertions which are making in the various parts of the Christian world, to spread the knowledge of divine truth, and by the success with which the great Head of the Church has seen fit, in many instances, to crown the united endeavors of his dear people, a number of females, feeling interested in the glorious cause, and desirous of promoting it, have formed themselves into a Society to collect a sum for the express purpose of aiding missions. The destitute and afflicting situation of thousands of our fellow creatures calls aloud to charity; and while a needle can be instrumental of spreading the knowledge of a Saviour's name, shall a Christian female forbear to exercise it in the best of causes? No, imitation of those who ministered to the necessities of our divine Lord, we will offer our mite for the relief of His elect body. With a view to promote the object of the Society, the following articles are adopted for its regulation:-

1. This Society shall consist of females (of no limited number) who shall feel themselves disposed to contribute their mite towards so noble a design as the diffusion of gospel light among the shades of darkness and superstition.

.....

3. No more shall be required of each member than two dollars per year. Those, however, who possess ability, will be at liberty to contribute as much more as they shall think consistent with duty.

4. In order to accommodate persons of both denominations, separate lists of names will be kept, and subscriptions and donations of those who request it will be devoted to the support of missions of the Congregational order, and those who wish otherwise, to the support of missions of the Baptist denomination.

5. No person shall be admitted to the Society but such as sustain a good moral character, and whose views and motives we have reason to hope are right.

.....

12. In case more than one invitation be given, it shall be determined by existing circumstances, and a refusal be thought no offence by the other.

13. The time not occupied in attending to the business of the Society, shall be devoted to religious exercises.

The Special Committee on the Official Relation of Women in the Church presented its report, through its Chairman, Rev. S. Hall Young, D. D. The report was adopted and is as follows:

The Constitution of your Committee was on this wise:

The General Assembly of 1919 received three overtures. The Presbytery of Columbia River asked that Women be made eligible to ordination both as ministers and ruling elders; the Presbytery of Saginaw overtured that they be ordained as ruling elders; and the Presbytery of Dallas asked that a committee be appointed to investigate the whole question of enlarged opportunities for women in the Church.

These overtures were referred to the Assembly's Committee on Polity. A majority of the Committee recommended that the Assembly take no action; a minority report asked that a committee be appointed to take under consideration the whole matter of enlarging opportunities for women in the Church, and to report to the next Assembly. The minority report was adopted and the Committee appointed by the Moderator. In composing the Committee the Moderator selected one each from those voting for the majority and the minority reports of the Committee on Polity.

At the first meeting of the Committee held September 23, 1919, the following sub-committees were appointed; Dr. Young, to obtain and tabulate the consensus of opinion of prominent men and women in the Church on this subject; Dr. Work, to examine the teachings of Scripture on the question; Dr. Barrett, to ascertain the deliverances and practice of other ecclesiastical bodies; Mr. Manson, to review the case of Mrs. Chapman which was before the last Assembly, and other similar cases; and Mr. Taggart, to report on the law and equity of the question.

It was decided that as far as possible public discussion of the question should be avoided until after the report of the Committee should be rendered; and that Presbyteries and Synods and their officers should not be consulted officially until the Assembly should decide whether or not it would send an overture or overtures on this subject to the Presbyteries.

On December 30, 1919, a meeting of the Committee was held at which all the members were present, with the exception of Dr. Work who was ill. However, he presented his report.

The facts and conclusions arrived at by your Committee at this meeting and from subsequent investigation and correspondence are as follows:

Personal letters were sent to over a hundred ministers and elders and to forty women asking their opinion on these three questions: (1) Should women be admitted to ordination as ruling elders? (2) Should they be received into the ministry? (3) Should they be made eligible to sit in the courts and councils of the Church on an equality with men?

The names of the men to whom this letter was sent were selected from those prominent in the Presbyterian Church and representing the different synods and the various theological seminaries. The women addressed were generally officers in missionary organizations, or of wide reputation in other lines of Christian work.

In addition requests for letters on the subject were inserted in various

church papers; and the sub-committees corresponded concerning their special subjects.

Many letters have been received in reply, evincing a general, intelligent and growing interest in this question. These were distributed among the sub-committees, tabulated and discussed in Committee. After laying aside those letters which were indefinite or expressed no decided convictions, a hundred letters have been examined and compared, with these results:

I. From a Scriptural standpoint, the question was discussed keenly, pro and con, by professors in our theological seminaries and others, strong on the Old and New Testaments. After examining these arguments and after independent investigation your Committee is of the opinion that the Scriptures do not forbid either women elders or women preachers.

II. The sub-committee appointed to investigate the usages of other ecclesiastical bodies corresponded with the leading representatives of seven Protestant denominations, receiving courteous and informing replies in every case. In brief, this is the sum of these replies:

1. Three of these denominations, namely the Methodist Protestant, the Christian, and the Congregational, ordain women to the ministry. However but few women have availed themselves of the privilege.

2. The other four denominations interrogated, viz. the Lutheran, Baptist, Episcopal and Methodist Episcopal do not have women preachers, nor does there seem to be any particular inclination in these Churches to accord them this office.

3. Where women preach their labors are generally limited to small fields.

4. In practically all of these seven churches women are admitted to every other official position in the Church except the ministry. They serve on official boards, are trustees, deaconesses, etc., and there is a growing tendency to admit them to official equality with men in the matter of counsel and oversight in the government and service of the Church.

5. If the experience of other denominations is to be considered in helping us to reach a decision, the evidence is favorable to women in the office of the eldership, but is, on the whole, unfavorable to women in the ministry.

III. The case of the appeal of Rev. Robert C. Hallock, D. D. against the Presbytery of Chemung for licensing Mrs. Wm. A. Chapman to preach. The Assembly sent the case back to the Synod of New York and it came before the Judicial Commission at the fall meeting of Synod.

The appellant had three counts in his plea; first, that a licensing of a woman to preach was irregular; second, that it was unconstitutional; third, that it was unscriptural.

The Judicial Commission refused to pronounce upon any of these counts but the first, that the licensing was irregular. It found against the Presbytery and directed that the license of Mrs. Chapman be rescinded, reminding the Presbytery that the proper way to reach such a license would be by overture to the Assembly. The papers in the case were handed to this Committee by the Chairman and Clerk of the

Church. In many cases, especially on the frontiers, the organization of new churches is hindered and sometimes made impossible because of the lack of suitable material for elders among the men of the community, whereas there is abundance of good "elder-timber" among the Christian women. Women elders and ministers would in thousands of cases be able to do useful and necessary work for the children and the poor which is impossible for male officers. The call to minister in holy things is of God and is not limited to one sex; when this call is heard by a woman it is not seemly in man to say her nay.

Other arguments on both sides were advanced. It is proper to report that the ladies advocating the ordination of women to the ministry or eldership in each case disclaimed any wish to occupy the office themselves but claimed the right for their sisters.

Your Committee declines to express an opinion upon the merits of this important question. It is divided in sentiment, a majority having expressed themselves as conservative. But it is united in the opinion that the question is of sufficient moment and has excited such widespread interest as to demand discussion and settlement by the Church at large.

As the question of admitting women to the office of ruling elder has commanded the support of the larger number, and seems most urgently to call for the decision of the Church upon it, your Committee has decided to present only the one subject to the Assembly. The admission of women to presbytery, synod and Assembly without ordination would involve radical changes in our Constitution, while this right naturally follows ordination. Your Committee respectfully presents the following resolution and urges its adoption:

Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:

"Shall the Constitution of the Presbyterian Church in the U. S. A. be so amended as to admit properly qualified and elected women to ordination as Ruling Elders, with all the rights and duties pertaining to this office."

Respectfully submitted,

(Signed) S. Hall Young, Chairman

Synod's Judicial Commission.

The fact that the Presbytery's attorney moved that the Synod overture the General Assembly that women be granted the right of licensure and ordination; and that the motion was voted down, was taken by some of our Presbyterian papers to mean that the Synod of New York had gone on record as opposed to giving women the right to preach. The officers of the Synod's Commission made it plain that this was not the case. The Synod did not act upon the merits of the question, but only upon the irregularity of such licensure under the present order of things, and the impropriety of the Synod's sending up such an overture.

IV. As to the propriety and equity of ordaining women as ruling elders and ministers, the hundred letters which were carefully examined and tabulated by your Committee and considered as fairly representing sentiment in our Church, were most interesting and illuminating. Seventy of these were from ministers and elders of the Church, sixty-three ministers and seven elders, all men of weight and influence in the Church; thirty were from women of like prominence.

Of these seventy men, forty-two, or sixty per cent. favored the ordination of women to the eldership; thirty-four, or forty-eight and one-half per cent. advocated their right of ordination to both ministry and eldership; six thought they ought to have the right to a seat in the courts and councils of the Church, but without ordination; while but twenty-two, or thirty-one and one-half per cent. opposed any change in the present usage of the Church.

Of the thirty women whose letters were listed, eighteen favored granting women the right of ordination to both ministry and eldership, two advocated admission as commissioners to presbytery and assembly without ordination, while but seven opposed their advancement in any respect or degree in the Church.

One very significant item must be recorded here. Seven of these ladies who wrote to your Committee took the question to the missionary and other organizations of which they were officers, and a vote of sentiment was taken. In each case the majority was in favor of the ordination of women.

Among the arguments advanced by those opposed to any change in the present usage of the Church, in addition to the Scriptural, are these: That woman's sphere is the home. That her family duties would interfere with her functions as minister and elder. That her ordination would result in lowering the dignity of the office. That it would afford an excuse for men to shirk their duties. That it would retard, and perhaps defeat the hoped for union of the Presbyterian Church in the U. S. A. with other Presbyterian bodies; that it would keep men away from the Church; that it would lend countenance to and accelerate a dangerous feminist movement.

Some of the arguments urged by those who advocate the ordination of women to one or both these church offices, in addition to the argument from Scripture, are these: The ordination of women belongs to the spirit of the age, her civil equality is assured in our own and other nations- who deny her ecclesiastical equality? A considerable majority of the membership of the Presbyterian Church is composed of women and girls, and they do more missionary and other church work than the other sex; hence they are entitled to the honors as well as the labors of the